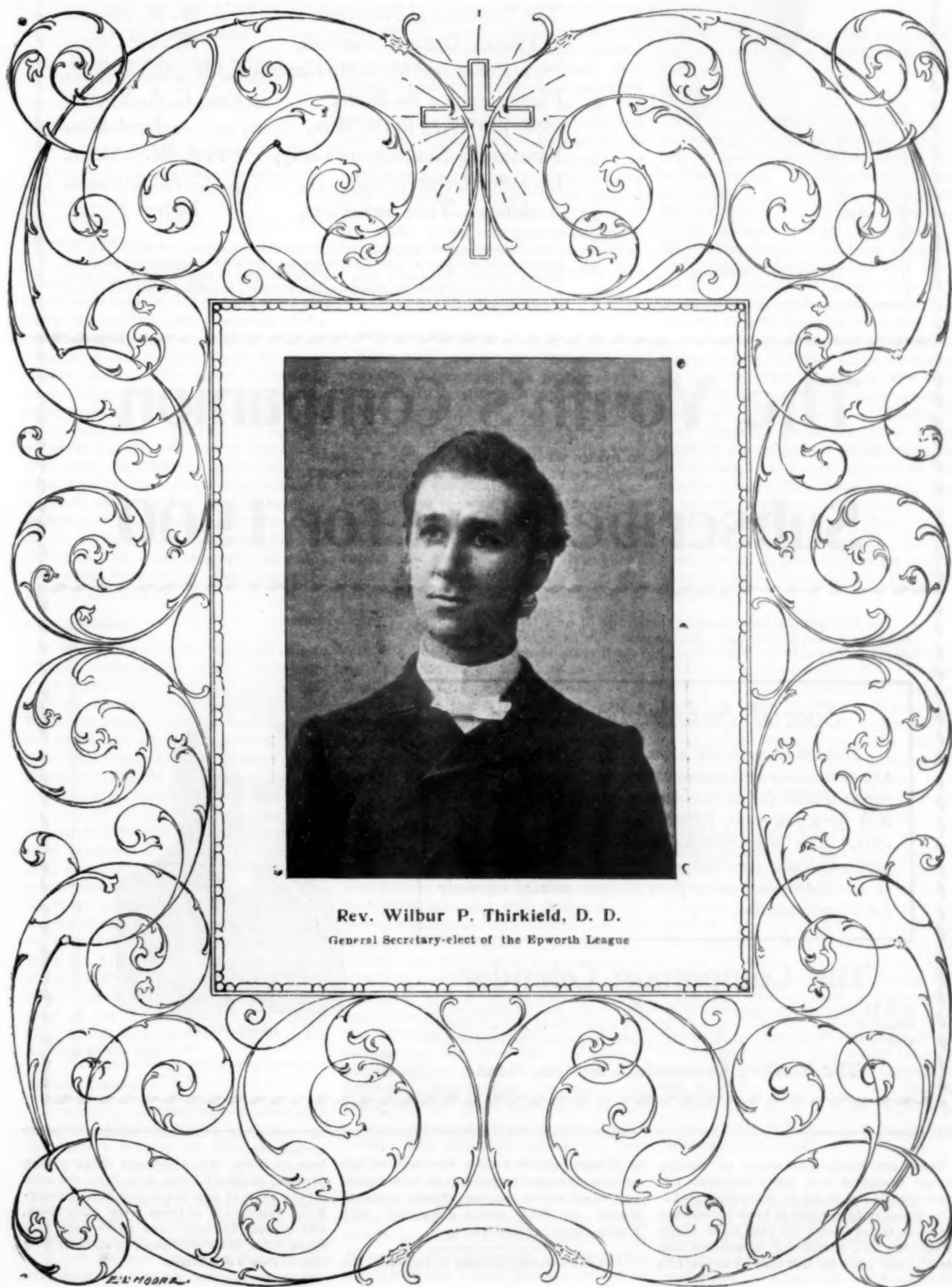


# Zion's Herald

WEDNESDAY, NOVEMBER 29, 1899



Rev. Wilbur P. Thirkield, D. D.  
General Secretary-elect of the Epworth League



**N**O effort has been spared to make the forthcoming volume of *The Companion* worthier than any that has gone before it. Among the many articles and stories of absorbing interest to appear during 1900 are:

A Highland Industry,	Duchess of Sutherland.
A Long Chase,	Edward W. Thomson.
The Boyhood of Napoleon,	Prof. W. M. Sloane.
A Historic Game of Football,	Walter Camp.
How Rosamond Made Up Her Mind,	Margaret Deland.
Photographing the Stars,	Prof. C. A. Young.
How Jim Went to the War,	Jacob Riis.
Farming in Shakespeare's Day,	Prof. W. J. Rolfe.
Up in the Great Woods,	C. A. Stephens.
Ambitions, True and False,	Bishop Potter.

To give even a tenth part of the titles of contributions already in hand, or to print the names of more than a handful of the famous men and women who will write for the new volume is impossible here. We shall be glad to send to any address, free upon request, our illustrated Announcement Number, containing a full Prospectus of authors and contributions engaged for the 1900 volume.

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The *Companion* hopes to win thousands of new friends, and bind old ones closer, during 1900. Its character as a paper for every member of the family will be maintained, and its literary resources enriched.

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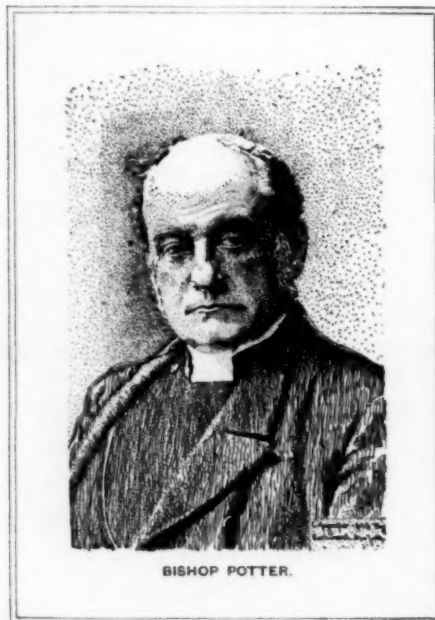
Those who subscribe at once, sending \$1.75 with this slip or the name of this publication, will receive the *Companion* FREE for all the remaining weeks of 1899, and then for a full year, fifty-two weeks, until January 1, 1901. This offer includes the gift of the *New Companion Calendar* for 1900—embellished with figure pieces in 12-lithographed colors from designs painted expressly for *The Companion*.

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### The Companion Calendar

will be preserved as a beautiful souvenir—the last Calendar of the century—and the most exquisite in the long series of fine *Companion* Calendars. It is given to every one paying the subscription for 1900.

The Youth's Companion, Boston, Mass.



There are many publishers of Sunday School literature and many systems. For those who do not insist on following the International system, there is none better than the seven series offered by the Bible Study Publishing Co., advertised in another column. They offer for 1900 Studies in the Life

of Christ, founded on a Harmony of the Gospels, and have helps adapted to all ages. The adult series has been found useful in classes for Bible Study connected with Young People's societies.

— In the southern portion of the small vil-

lage of Elliot, Me., there are living eleven persons, eight of them men, who are over eighty years of age, the oldest being ninety-five. Nearly all of them were born there, and several of them have never been fifty miles from their birthplace in all their long life. — *New York Times*.



# Zion's Herald

Volume LXXVII

Boston, Wednesday, November 29, 1899

Number 48

## Zion's Herald

CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Increasing the Navy

Congress will be asked to appropriate money for eighteen new ships. After much consideration the Secretary of the Navy has decided that the needs of the service require twelve gunboats of about 1,000 tons each, of light draft, for use in shallow water. This is the immediate need. Then should come three immense armored cruisers — half as large again as the New York — which in the opinion of naval experts will prove more efficient than battleships. After these, we shall need three more of the protected cruisers, similar to the Olympia, but considerably larger. These ships are in addition to those authorized by the last Congress, the most important of which will never be built until the limit of the price of armor is raised.

### Pension Demands

It would be very pleasing to be able to promise that every invalid pensioner should hereafter receive \$30 per month, and all others should receive \$12 per month, as many of the veterans demand; but it is simply an impossibility. It would increase the cost of pensions by about \$161,778,833, and make the annual expenditures for this purpose exceed \$300,000,000. During the five years preceding the Spanish war the average annual expenses of the Government were only about \$375,000,000. It is easy to formulate demands; it is comparatively easy to make promises; but if any veteran knows of any scheme by which it would be possible to increase the annual revenue by \$160,000,000, he should make haste to divulge it. In the meantime it ought not to be forgotten that the liberality of the Government in the matter of pensions is a standing wonder to the nations of the earth.

### Wireless Telegraphy

A company has been incorporated with a capital of \$10,000,000 to institute and maintain a system of wireless telegraphy as exemplified by Professor Marconi on his recent visit to this country. He succeeded in convincing many business people of the value and practicability of his system, and while he will not himself return to America, he will send over some competent assist-

ants who will direct the manufacture of the necessary instruments and instruct such operators as may be needed. It is reported that thirty of his assistants have been sent to South Africa to aid the British in the Transvaal war. It has not yet been decided when, how or where the new system will be first applied for practical business service, but there does not seem to be any doubt that it will soon be a competitor for much of the traffic which now goes to the regular telegraph and telephone companies. Whether or not legal complications will follow, remains to be seen.

### Kentucky is Republican

After two weeks of excitement in counting the returns, the certificates of election will be given to Taylor and the other candidates on the Republican State ticket in Kentucky. A vigorous effort was made to throw out the vote of the city of Louisville because of the presence of the militia during the election; but as it was very evident that this would be the signal for bloodshed, the managers refrained and decided to report the election of the Republican candidates. The Democrats will now carry the case to the State Board of Election Commissioners, and will make a desperate effort to have votes enough rejected to compel the authorities to issue certificates of election to Goebel, their candidate. At this writing it is not believed there will be any further trouble, although armed men of both parties are continuing their threats of what they will do if the result does not satisfy them.

### Knights of Labor

The annual assembly of the Knights of Labor met in Boston on the 14th, and adjourned on the 24th. After spending nine days on work closely connected with their interests, the fifty delegates resolved themselves into a committee of the whole on condemnation. President McKinley was denounced as an enemy of labor, his policy in the Philippines was censured, and some recent monetary legislation was pronounced unjust; but the backbone of the condemnatory resolutions was the open and undisguised enmity against all combinations of capital for the purposes of controlling and managing the great industries of the nation, under the form of syndicates and trusts. The recommendations for new legislation are summed up in asking Congress to authorize the unlimited coinage of silver at the present legal ratio, to establish postal savings banks, and to provide that the President, Vice President, the judges of the Supreme Court and the United States senators be

elected by the people. The next meeting will be held in Birmingham, Ala., November, 1900.

### Signs of Prosperity

The Agricultural Department estimates that the value of farm animals has increased \$342,000,000 during the last four years. Three years ago the total amount of gold in the country was \$641,000,000; it is now more than one billion dollars. During that time the money deposited in banks has increased by seventy per cent.; and in two years the total amount of money circulation in the people's hands has increased \$270,000,000. In 1894 the total gross earnings of 114 railroad companies in the United States, during the first eight months of the year, was \$356,000,000; for the same period of the year 1899 these earnings amounted to \$563,000,000. Where we once imported about a million dollars worth of manufactured goods every day in the year, and exported about half that amount, for the fiscal year ending June 30 we exported the larger amount and imported the smaller one. The price of raw pig iron was only about \$11 last February, but it is now hard to get at \$24, although nearly every mill in the country is busy.

### Egyptian versus Dervish

A despatch from Gen. Kitchener, at Omdurman, reports that Col. Wingate moved out from Fokikohio with an Egyptian force to drive back a body of Dervishes. He marched twenty-seven miles before encountering the enemy. The name of the place is given as Abu Aadil, and here he found Ahmed Fedil with about 2,500 men. An attack was opened by the mounted troops under command of Col. Mahon, but the Dervishes charged to within eighty yards of the four Maxim guns, and but for the timely arrival of the infantry under Wingate himself, they might have won the day. They were driven out of their encampment with great slaughter, nearly 400 of their number having been killed. Only three of the Egyptians were wounded. The present condition of affairs in South Africa is thoroughly understood by the Dervishes, and it has been expected that they would take this opportunity to make further trouble for the English; but, if it be true that the Khalifa was among those who were killed, there will be very little more fighting in the Soudan.

### Our Chinese Policy

European diplomatists have been quick to apprehend the real significance of the attitude assumed by the present Administration in regard to the protection of American interests in the

Far East. Although there is nothing in the messages thus far received that is unfriendly in tone, yet one or two governments have asked for an interpretation of the request from our State Department that written assurance be given that our commercial interests should not suffer in the partition of China. There is only one possible interpretation, and that is that the United States regards the preservation of the integrity of its treaty rights as a matter of too much importance to be left to verbal assurances. It must have occasioned considerable surprise in Europe when the United States interposed in such a form as to exclude the idea of superseding Chinese sovereignty by any so-called spheres of influence which are intended to transfer to a foreign nation all the valuable commerce and inland trade of large provinces. It is about the most vigorous stroke of foreign policy since the days when Blaine was Secretary of State.

#### Collapse of Aguinaldo's Government

Three weeks ago Aguinaldo was entrenched at Tarlac, his capital, with a considerable force, and nine-tenths of the people of Luzon recognized him as the head of the *de facto* government. Today Aguinaldo is a fugitive, with a following of less than five hundred men, and Gen. Young is pursuing him with cavalry and scouts; Buencamino, the insurgent secretary of state, is a prisoner at Manila, with the secretary of the interior and the secretary of the treasury; three of the provincial governors are begging Gen. Otis to restore them to their gubernatorial positions and ready to promise to bring their provinces to acquiesce in the American plans; the native council of war has recognized the futility of further resistance with united forces; and the insurgent army has taken to the woods and the mountains, there to wage a guerrilla warfare as long as possible. Seven American, and more than three hundred Spanish prisoners have been rescued from their captors and are now in Manila. Aguinaldo's mother and his four-year-old son were brought in with Buencamino by Gen. Wheaton, and Gen. Otis has directed that they be sent to Manila for protection. Generals Concepcion, Macabulos, Pio del Pilar, Aquino, San Miguel, Mascardo and Trias are at the head of different bands which are scattered through the provinces, the largest band being in the province of Cavite. Every effort will soon be made to clear this province of the rebel forces which have long disturbed the peace of the Americans.

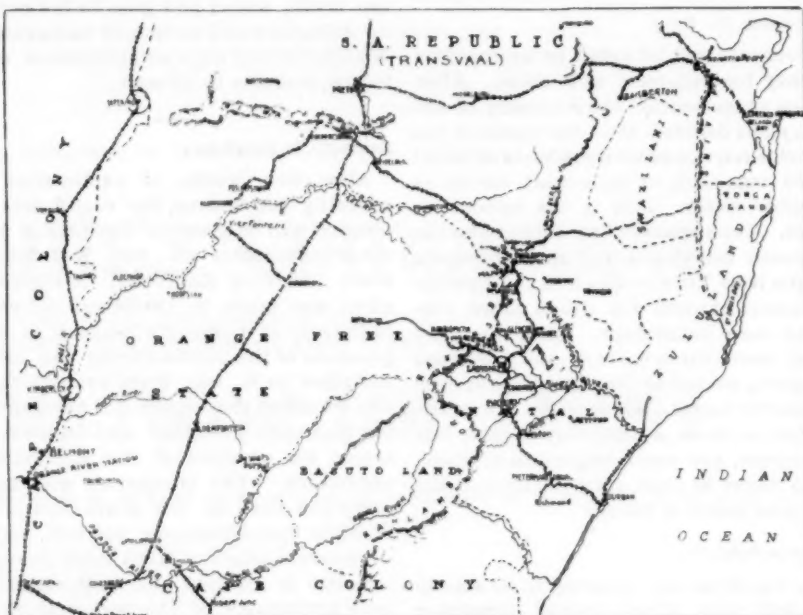
On the island of Panay the insurgents have been driven to the mountains. Commander Very, of the *Castine*, has received the unconditional surrender of the city and province of Zamboanga, Mindanao. It is predicted that a very few days will suffice to place all of that island under American rule. Next to Luzon it is the largest island of the Philippines. It is reported that the insurgent leaders are disposed to accept the inevitable without bitterness, and that many of them may be counted to do good service in assisting the Americans in establishment of law and order.

#### American Forests

It seems impossible to awaken the American people to the necessity of caring for the forests. The announcement is made that 30,000,000 feet of logs will be cut in northern New Hampshire the coming winter; but everybody ought to know, and most people probably do know, that it would be far better evidence of real prosperity if the State were to buy and hold every acre of forest within its limits. It is also reported that the supply of spruce in Maine will not last thirty years, and there will be very little left of Maine's forests by that time. Near the headwaters of the Mississippi it is said that more than a billion feet of timber will be cut for the Eastern market alone, during the coming winter. Western congressmen will be wasting forests with one hand, and trying to help themselves to appropriations for irrigation with the other.

the Orange Free State in connection with the forces of Gateacre. Their objective point is Bloemfontein. If the Boer forces were no larger than the earlier British estimates, this would be a comparatively easy matter, but either the British were sadly misinformed or else the successes of the Boers have drawn large accessions from Cape Colony. The Boers have in Natal alone, according to the reports, as many men as they were supposed to be able to put into the field—to say nothing of the forces in the south and west.

On the eastern side the advance of the Boers has been checked. They no longer threaten Estcourt, but are gradually falling back to the Tugela River, and will offer their principal resistance at Colenso. Ladysmith is still holding out, but Gen. White is not likely to attempt to join the relief Gen. Buller has despatched to his aid until it has crossed the Tugela.



#### British Advance in South Africa

It has been a busy week in South Africa. Gen. Methuen, moving north from DeAar, encountered the Boers at Belmont, fifty-six miles south of Kimberley, on Thursday, and after a severe and bloody contest compelled them to retreat. On Saturday he made a further advance of ten miles to a place called Graas Pan, where another stubborn engagement took place. During this action the Boers assumed the offensive and attacked the British on one of their flanks. They were finally driven back, but with great loss of life on both sides. Gen. Methuen is supposed to have about 12,000 men with him. The Boer force is probably not more than one-third that number, but they are firmly entrenched and have shown they intend to dispute every inch of the road to Kimberley. The prospects of relieving that beleaguered garrison are good, but it looks as if Mafeking were doomed.

Gen. Gateacre is moving up from East London (290 miles south of Durban) with more than 5,000 men to drive the Boers back from Stormberg and Aliwal North. Gen. French has reconnoitered from Naauw Poort in the direction of Colesburg, preparing to advance into

#### Events Worth Noting

The battleship *Kentucky* made 16.87 knots on her trial trip; only one other ship of her class has ever done better.

Ex-Senators Edmunds and Carlisle have been retained by the League for Social Service to prepare and argue the case against Congressman-elect Roberts.

Rev. Samuel May died on Friday at his home in Leicester. He was born in 1810, graduated from Harvard in the class with Holmes, and was one of the most able and distinguished of the abolitionists.

Of the governments which participated in the Peace Conference at The Hague last summer, twenty five have ratified the treaty formulated by that body for the creation of a permanent tribunal of arbitration.

The Supreme Court of North Dakota has decided that in order for a litigant to claim the benefit of the divorce laws he must have a bona-fide residence and declare his intention to remain a resident of the State.

The British fund for the relief of fugitives from the Transvaal and the Orange Free State now amounts to \$1,500,000.



## TRUSTWORTHY

**T**HERE is an old virtue that needs to be brought to the front. It is trustworthiness. We say a great deal about the wonderful way in which every man depends upon others for his life; and the other side of the matter escapes us. If we depend upon others, then others depend upon us. Our life is a trust, and we must be worthy.

It is true in business. Employers are seeking clever workmen; but the prime requisite in every candidate for any position is that he be trustworthy. Every day imposes its trust; it is the day's work. To do it without hesitating or finding fault; to do all of it; to do it the best we can — this is the obligation resting upon every workman, whether he be an unskilled laborer or a member of the learned professions. The Christian religion has a great message for daily life. It is this: Toil is a trust, and every Christian toiler must be found utterly faithful to his trust. Not long ago Elbert Hubbard wrote his "preachment" entitled, "A Message to Garcia." And there is one fervid sentence in that sermon which ought to be often written and very large, as follows: "It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies, do the thing." We dare say if business men could discover this priceless virtue of trustworthiness in every Christian whom they meet, the church would be relieved of its most serious criticism and the kingdom of God come more swiftly.

And the same thing is true in the church. The despair of every pastor is the general lack of genuine trustworthiness among his people. They may mean well enough, but when it comes to finding workers who can be trusted with a task, who can evidence a sense of responsibility and do something with concentrated earnestness, the pastor is a long time in his quest. The idea of the sacredness of promises sits very lightly upon too many in the church itself.

And so we plead for a quickening of this practical virtue. Be dependable. It is excellent to be a genius; it is more excellent to be a genius who can be trusted. There are all sorts of Christians; but we need trustworthy Christians everywhere.

## IN TOUCH WITH THE PEOPLE

**T**HE greatest generals have always been in close touch with the rank and file. This is true of Grant, Napoleon, Caesar and Alexander. Their men knew them, and they knew their men. It seems a long way from these famous military men to an average Methodist preacher. But the principle holds good when applied even to the humblest worker — that one great secret of success is in knowing the people and in coming into close touch with them. There are very few — not more than one in a hundred — Protestant clergymen in New England who can command an audience by mere pulpit effort. The common people are not so anxious to

hear great sermons, faultless discourses, and original essays, as they are to listen to a straightforward, earnest, sympathetic presentation of Gospel truth by one whom they know and one who knows them.

There are various ways to come in touch with the people. The long-range method is from the pulpit to the pew. A better method is found in the class-meeting and prayer-meeting. A fairly good method is that afforded by the social gathering. By all means the best method is house-to-house visitation. In this way the sometimes awesome distance between the pew and pulpit is diminished. The pastor meets the people in their own homes; he sees them face to face; he has a chance to talk to the children; he may very properly, in most cases, speak with each one in regard to personal religious experience; and usually there will be opportunity for prayer. The longest call, unless there should be some special reason for doing otherwise, should not be more than fifteen minutes; and often, especially when household cares are pressing, five minutes is much better than fifteen, or even ten. The preacher in these things must have common sense, and be sure he uses all he has in his pastoral work. Following the plan suggested four days in a week, at least thirty calls can be made in a single week, without taxing unduly either time or strength; and in all probability the exercise involved in the thirty calls will greatly conduce to vigorous health and reasonable hope of longevity. Thirty calls a week for forty weeks makes twelve hundred. This leaves twelve whole weeks, out of fifty-two, which may include any vacation that will be taken, and all the odd days and afternoons used for funerals, weddings, and special duties that may require more or less time. The trouble with not a few preachers is that they have no regular habit, no system in their pastoral work. They attend to their pastoral duties when there is nothing else on hand to occupy or divert. They do not make a serious business of this all-important work.

Twelve hundred calls would amply satisfy almost any of our largest churches. Half the number would satisfy the average church. In either case the pastor would come into close touch with his people. He would know them by sight and by name, he would know the children, and, best of all, he would know the sorrows, afflictions and burdens of his people, and at the same time their joys, hopes, aspirations and home life. Knowing these things, the preacher would have his heart full of sympathy for his people; he would weep with those who weep, and rejoice with those who rejoice. He would gather fresh material for his sermons, and the people would hear him with profit and pleasure. His congregations would steadily grow, and his Sunday-school would increase. He would have a glorious revival year by year, and many converts would be brought into the church.

It seems like an anachronism to talk about "turning a man's head." It is really his

heart that is turned. That comes first, at any rate.

## PERSONALS

— At the recent session of the Foochow Conference Rev. M. C. Wilcox was appointed presiding elder of Foochow District.

— Rev. Dr. J. F. Goucher, of Baltimore, is already interested \$10,000 in the Church Extension Society. The fund had aided 91 churches.

— We are pained to learn, as we go to press, that Rev. Elias Hodge, of Immanuel Church, Waltham, is seriously ill with typhoid fever.

— Bishop Morrison, of the Methodist Episcopal Church, South, has taken up his residence at Louisville, Ky., where he spent many years as pastor.

— It will be seen by reference to the report of the meeting of the City Evangelization Union that Bishop Foss was present and presided at one session.

— Rev. Charles T. Moss, pastor at Weehawken, N. Y., and for thirty years treasurer of Central New York Conference, died suddenly, Sunday, Nov. 19, from apoplexy.

— Bishop Warren's book, entitled, "Among the Forces," is one of the four volumes of the Epworth League Reading Course of the Methodist Episcopal Church, South, this year.

— The Youth's Companion of Nov. 18 carried on its cover excellent portraits of President William F. Warren of Boston University and President G. Stanley Hall of Clark University.

— Rev. O. F. Bartholow, of James Church, Brooklyn, rejoices over the liquidation of a burdensome debt of \$35,000, the full amount being pledged on Sunday evening at a debt-raising effort.

— Messrs. Hunter and Crossley, the noted evangelists, who are conducting successful revival services in St. John's Church, South Boston, spoke before the Boston Preachers' Meeting on Monday. Bishop Mailleu followed with a stirring address.

— The Central Christian Advocate says: "At the recent matriculation day exercises of Hill School of Theology, Denver, addresses were made by Rev. Dr. Booth, of the First Congregational Church, Rev. Dr. H. E. Warner, of Christ Church, and Rev. Dr. C. B. Spencer of the Rocky Mountain Advocate. That triple combination would be hard to beat."

— The Methodist Church at Winchester could not hold the people who desired to attend the funeral of Rev. Francis Baker Harvey. A large number of Methodist ministers were present. Rev. J. H. Mansfield, D. D., the presiding elder, had charge of the services, assisted by Revs. Edwin V. Hinchliffe, William M. Cassidy, G. H. Bates, G. A. Phinney, and L. B. Bates. Very tender, affectionate and beautiful tributes were delivered by Revs. G. H. Bates, G. H. Phinney and L. B. Bates. Dr. Bates returned heartfelt thanks to the numerous friends who had given expression to their grief and love for the deceased by sending letters and resolutions of sympathy. As he said, "There were flowers from everybody and everywhere." One strong man, converted through his ministry, had come six hundred miles bringing flowers which he desired should be put in the casket and buried with him. Everybody loved this minister. Such tributes to goodness and loveliness of life and character are rarely heard.

— The Christian Advocate of Nashville (Church South) says: "Three of the distinguished 'younger men' of our church—

Dr. Gross Alexander, Dr. E. B. Chappell, and Dr. J. A. Duncan — have been invited to take part in the Methodist Episcopal Church Congress to be held in St. Louis beginning Nov. 26. Each will present a paper on an important subject."

— The *Pittsburg Christian Advocate* of last week says: "At Metropolitan Church on Sunday morning Bishop Thoburn was introduced by Dr. Bristol as 'the Bishop of India, Malaysia and the Philippine Islands,' an announcement which greatly pleased President McKinley, as showing the disposition of the American people to do something to aid the Filipinos."

— While Dorchester Church, this city, was very reluctant to part with Rev. Dr. W. T. Ferrin, it is being rewarded for its loyal relinquishment of him to the presiding eldership of Boston District by the gracious work which is being done by Rev. G. A. Phinney and the assistant pastor, Dr. Daniel Steele. Dr. Steele is greatly beloved in this church, and his services in this exigency are highly appreciated.

— We are gratified to learn from the *Western Christian Advocate* that Rev. Dr. E. O. Thayer, presiding elder of Portland District, Maine Conference, will deliver the Founders' Day address at Gammon Theological Seminary next month. "This appointment is especially appropriate, since Dr. Thayer, as president of Clark University, was intimately associated with Mr. Gammon in the opening of this work."

— Rev. William N. Roberts, of Proctorsville, Vt., sends this sad note under date of Nov. 18: "In the month of September I spent three weeks very pleasantly in the home of my brother, Rev. F. H. Roberts, formerly of the Vermont Conference, now in Princeton, Minnesota. Now comes the sad news of the death of his wife, Nov. 21, of heart disease, after one week of great suffering. The interment is to be at Barre, Vt., her birthplace, Nov. 25."

— A very pretty home wedding occurred, Nov. 18, at the residence of Mr. and Mrs. Henry A. Fildes, of Providence, when their daughter, Edith W., was married to Allan McNab, of Providence. The service was performed by Rev. S. M. Dick, D. D., assisted by Rev. Julian S. Wadsworth. Mr. and Mrs. McNab will be welcomed to a large circle of friends in the Mathewson St. Church, where they have been actively identified with the work of the young people.

— The *Outlook*, in referring to Prof. Heron's letter of resignation by which he vacates the chair of Applied Christianity in Iowa College, says: "The gentleness of spirit that pervades the letter is little short of a revelation to those who have known Professor Herron only as a social iconoclast. The sword which he wields so fiercely against what he considers public wrongs he has refused to unsheathe in his own defense."

### BRIEFLETS

On the calendar of one of the churches of Boston appear these lines — a fitting and forceful exhortation to the reverence often lacking in the sanctuary: —

"Whoever thou art that enterest  
This church,  
Remember it is the house of God;  
Be reverent, be silent, be thoughtful;  
And leave it not without a prayer  
To God,  
For thyself, for those who minister,  
And those who worship here."

There seems to be a large and ever-increasing number of earnest and willing persons in the world who would be very glad to paddle their own canoe if they could only get hold of a paddle.

The concluding report of the General Missionary Committee, with other important events, crowds over to the next issue a large amount of Church News, already in type.

After all, what are we but ships on the stocks, waiting for the Master Builder to knock away the props that hold us back from our native and eternal element?

Hamline University is seeking to raise a twentieth-century endowment of \$250,000. President Hill, of the Great Northern Railroad, offers \$50,000 if all the above amount is raised. President Bridgman received \$1,000 last week on this basis from a gentleman not a Methodist.

Before accepting any man's judgment of another, find out how justly he judges himself.

Whatever the philanthropist proposes to do for humanity he must first get humanity into the mood to accept. Get at the heart of men first. That is equally necessary, whether you wish to confer a benefit or derive one.

Our London Letter in this number will be found to be particularly timely and interesting.

Too exclusive a desire for personal salvation is a kind of celestial selfishness.

The *Outlook* of last week, in an editorial on "A Wayside Gospel," strongly enforces the suggestions made by James Buckham in his excellent contribution in this issue upon "Nature — Interpretation in the Pulpit." Our contemporary says: "It is the gospel of St. Francis of Assisi in modern dress; it overflows with the love of animals and of nature as well as of men. It is also an antidote for too much indoor work and too little out-of-door life, which is the bane of many preachers and the secret of much pulpit failure."

Knowledge displays manlike qualities; wisdom, childlike. As we grow older and learn more, and interpret more, we travel in a circle, coming back at last to that happy starting point where all things consist in humility, optimism, and faith.

The corner-stone of the Mt. Tabor Bohemian institutional building, which is being erected on Washington St., near Monument, Baltimore, was laid Sunday, Nov. 12, in the presence of a large gathering, by Bishop Joyce.

The prophet who has a divine message to impart would be of little use in this world without the earnest soul who listens for that message and passes it on to others.

In this issue will be found the conclusion of the report of the General Missionary Committee, and a very excellent report of the meeting of the City Evangelization Union, just held in Philadelphia, written by Rev. C. A. Littlefield, who was present.

We cannot leave God out of any question without making a blank of it.

Show a man that you have an ideal for him above his own, and you drive him out of his crotch and set him to climbing higher.

The *Evening Star* of Washington, in its issue of Nov. 21, in referring to the deliberations of our General Missionary Committee in considering New England, said: "Throughout the discussion on the work in New England, the speakers again and again referred to the changes in the character of

the population of that section by the replacing of the native population with, largely, a foreign-born population. It was stated that the natives in order to better their fortunes had gone to other portions of the country, and that in some sections it had become a struggle for existence, owing to the competition of the Western farm products which were taking the place of the New England products."

Better be a voice than an echo. But if you must be an echo, be a faithful one.

We get no clearer light from heaven than the light that is reflected from purified and sanctified human faces.

The *Christian Guardian* of Toronto, the official organ of the Methodist Church of Canada, celebrates its seventieth anniversary in its issue of last week. It is an interesting and instructive number.

No small part of the secret of success, as well as of happiness, lies in the cheerful acceptance of limitations, with the resolve that they shall be barriers only in the sense of turning us to other opportunities.

Hon. Samuel Dickie, a distinguished layman of high Christian character in our church, in his recent address before the Boston Methodist Preachers' Meeting, stated with unqualified positiveness that he was present at the banquet in Chicago and "saw President McKinley drink four of the five kinds of wines furnished." It is only just to say that this allegation is denied by many representative men in our church, who claim to speak with authority. The *New York Sun* quotes Bishop Ninde as saying last week at Cincinnati, in referring to the subject: "I am a rabid teetotaler, and I believe that any Methodist holding an exalted public position should be particularly careful that his conduct should be in every way exemplary. I include the President, but, as I understand it, President McKinley was not guilty of the offence charged. I am informed that he told Bishop Walden of Cincinnati that the statement was untrue, and that he did not drink wine at a banquet or anywhere else. I also have it from a Bishop in Washington who purposely had a personal conversation with the President, that Mr. McKinley told him that he had at all times been very observant of the laws of the Methodist Church, and obeyed them. President McKinley's statement settles the matter. His word cannot be doubted."

Popular conceptions of God are, after all, more likely to stand the test of time than theological conceptions. If recent creed-modifications show anything, they show this. The heart of humanity is not apt to go far astray in its intuitions of the Divine Fatherhood.

None of us will ever get any credit for seeing what some one else ought to do.

We desire to give special approval and emphasis to this very wise and pertinent paragraph from the *Westleyan Christian Advocate* of Atlanta, Ga. (Church South): "We often hear people say: 'I wish we had the old-time religion.' They might as well say, I wish we had the old-time wooden plows. I wish we could thresh out wheat like our fathers did with the old-time flail. I wish we had the good old-fashioned tallow candles. I wish we had forks with two prongs to eat peas. I do wish we could haul our cotton one hundred miles to market like we did sixty years ago. Let us enter a gentle protest. The Gospel of the Son of God does more now, in a day, than it could pos-



sibly have wrought in a year of Auld Lang Syne."

The New York correspondent of the *Congregationalist* thus refers to "Methodist circles" in that city: "Methodists last week decided to raise \$700,000 and clear the indebtedness on all their churches in this city. A few days later the officers of one church subscribed \$15,000 and the congregation voted to give \$20,000 more to burn up the mortgage on their building. For several weeks the ministers have listened to addresses on revivals at their Monday meetings. A conference is also held each week, when every minister gives a report on 'what the Lord has done for him' during the week. At another time they meet for prayer, asking God to visit the city with pentecostal power."

### Problems in Proportion

MANY a church suffers — some have perished — from disregard of the law of proportion. There may be lack of proportion between the number of members or of the congregation and the capacity of the church edifice, or between the financial ability of a society and the costly house they have been led to build. We know of several societies that have been nearly ruined by the attempt to build at a cost beyond their reasonable ability. For years they struggled under a crushing load of debt, which drove out many, kept others away, and paralyzed the religious energy of those who endured. Others have wasted means in too ambitious building when a smaller or less expensive house would have been more attractive and more useful. Better a small house crowded than an expanse of empty pews.

The law of proportion may be forgotten in the impulse of a society or the ambition of a pastor to build a splendid parsonage, or the plan of a generous layman to build a mansion for his minister. To be generous is praiseworthy, but remember the law of proportion. How many rooms can the pastor heat or his wife care for on the estimate of the quarterly conference? No pastor can pay a hundred-dollar fuel bill out of a thousand-dollar salary, or the wages of an extra servant to keep up the parsonage. Several societies in this Conference have been obliged to sell at a sacrifice their too ambitious buildings and begin anew — and others wish they could.

One other harmonious proportion should appear in the Annual Conference Minutes — that between salary and house rent. If the pastor's salary be \$1,000, and rent of parsonage \$600, there will arise a sense of incongruity or a suspicion of "padding" — something to gratify the pride of a pastor or cover the stinginess of his people, and make a good aggregate.

Other problems in proportion there are, such as the relation of the church edifice to other public buildings; the style of architecture as affecting and affected by the social grade and tastes of a people. Let it be good enough to educate and elevate, but not so high in art as to alienate the people. The parsonage, too, should be in harmony with the dwellings of the people — such as they will not feel out of place in.

### Women's Clubs and Secret Orders

THE editor of one of our Boston dailies is skeptical as to the correctness of Mrs. Livermore's statement that nowadays there are fewer women who do not belong to some club than there were women who did belong a generation ago. If the said editor had had experience in a New England pastorate, he would be less unbelieving. We use the term "club" as including secret orders for women. There are probably fewer of these now than there were ten years ago; but it is not

so certain that their aggregate membership has not increased. The extent to which these societies have been carried is something astonishing. We have a list of over seventy secret orders in Boston, furnished by a newspaper reporter. Nearly every order has its female annex, if it does not admit women to equal membership. "Eastern Stars," "Rebekahs," and "Pocahontases" are examples. The G. A. R. has its Woman's Relief Corps, and the Y. M. C. A. its Ladies' Auxiliary. No minister has served as pastor in New England who has not found himself crippled in his work by the divided interest of church members. Formerly it was men who became absorbed in secret societies to the neglect of church duties. Now a pastor has to stop and consider, before appointing a church meeting, whether it will interfere with a meeting of some order. One woman told her pastor that she used to belong to thirteen orders, but was only a member of three now. Many a church is languishing because the "orders" absorb so much of the time of its members and abstract so much money which should go to the support of the church.

Another incidental evil is the questionable amusements to which secret societies open the way. Men and women who would never think of going to a card party or ball become familiar with these dissipation in the club-room or the lodge, at the installation of officers, or the receptions to the grand officers. It is not a long step from the whist table or the lodge dance to the ball-room and the theatre. We are not discussing the principle of secret societies, but warning against their abuse and the evils that may shelter themselves within their curtains.

If there is to be a revival of religion, the church must have the right of way — at least part of the time — and the membership must find no thoroughfare through the lodge to the ball-room and the theatre.

### CLOSING OF THE SCHELL CASE

THIS case has been closed by the resignation of Dr. Schell and the election of Dr. Thirkield as General Secretary of the League. The conscience of Methodism has made itself heard and obeyed; and the church breathes more freely at the closing of the scandal which the case had become.

The Board of Control met in Cincinnati, Nov. 22. Twenty-six of the twenty-eight members were present. No detailed account has reached us beyond the essential facts. A report of the committee on the state of the League was made as follows: —

"We find the Epworth League to be in a state of unrest by reason of the agitation over the official conduct of General Secretary Edwin A. Schell, D. D. This unrest seems to be due in part to the 'serious official wrong' of the General Secretary himself; in part to a misconception of the action of the Board of Control at its meeting in Indianapolis, caused by the reading into its statement of 'serious official wrong' a moral judgment which it did not express, and had no authority to express; and in part to arraignments and criticisms based upon flying rumors of irresponsible parties unsupported by proper evidence, whose currency has been fitted to mislead and to defeat rather than to promote the ends of truth and justice."

A series of questions were addressed to Secretary Schell based upon allegations against him which have been made in the columns of this paper, and these were answered by him by a general denial in writing. No witnesses were sum-

moned, and no new testimony was taken beyond the questions to Dr. Schell.

On Friday a telegram was received at this office which read as follows: "Dr. Schell handed in his resignation at one o'clock. Board accepted." In accepting his resignation, the Board adopted the following resolution: —

"We have received the resignation of Rev. Edwin A. Schell, D. D., as General Secretary of the Epworth League. With deep regret we dissolve these bonds of friendly and official relationship which have so long bound us to our brother. For many years we have gone in and out together, and have profited and been happy in the association. While differences of opinion may have existed at times, we have always admired the sweetness of spirit, the energy, the resourcefulness, and the marked ability of our General Secretary."

"Resolved, That we accept his resignation, and in doing so extend to him our good will and best wishes. We shall pray for God's blessing upon him, his family, and his future."

The one thing which the League and the church at large imperatively demanded of the Board of Control at this meeting has been done — the removal of Dr. Schell from his secretariat. We do not know just how it was brought about; it is enough to know that it is done.

A later despatch announces the election of Rev. Wilbur P. Thirkield, D. D., president of Gammon Theological Seminary, as General Secretary.

With this result the case is closed so far as ZION'S HERALD is concerned. The victory is due to the conscience and good sense of the plain people who when an issue is clearly presented always stand for righteousness.

The election of Dr. Thirkield will give general and profound satisfaction. He will bring to this position — in many respects the most responsible as it may be made the most useful and far-reaching official position in the gift of the church — a high reputation for exalted Christian character and for marked abilities and usefulness. Courteously and dignified in bearing, exalted in his ideals for the individual Christian and for the church of his choice, wholly devoted to the one work committed to him, in hearty sympathy with the Epworth League and the younger generation of Methodism, he will rise to the supreme demand which is now made upon him. We heartily congratulate the Epworth League, the church, and Dr. Thirkield. Under his leadership the Epworth League will enter upon a new and more prosperous life and mission. Dr. Thirkield is still a comparatively young man, about forty years of age, well and favorably known in New England. Born in Ohio, the son of a Methodist minister, he graduated at Ohio Wesleyan University, and pursued his theological course at the School of Theology of Boston University. He married Miss Mary Haven, daughter of Bishop Gilbert Haven, and sister of Rev. Dr. W. I. Haven, secretary of the American Bible Society. For fifteen years he has been president of Gammon Theological Seminary at Atlanta, Ga., filling the position with distinguished honor and success.

## KEEP ON PRAYING

Keep on praying —  
God's love and power  
In darkest hour  
Of deep despair  
Respond to prayer.

Keep on praying —  
Be not afraid  
To seek His aid  
Who knows, indeed,  
Thine every need.

Keep on praying —  
In thy distress  
He waits to bless;  
To Him reveal  
All thou dost feel.

Keep on praying —  
He'll answer thee;  
And it may be  
His love will bring  
Some better thing

Keep on praying —  
E'en though in death,  
With parting breath,  
He will forgive  
And bid thee live.

Keep on praying —  
His heart divine  
Will enter thine,  
And lead the way  
To blissful day.

— Roger H. Lyon.

NATURE -- INTERPRETATION IN  
THE PULPIT

JAMES BUCKHAM.

**A** GROWING love for nature among people of intelligence and education, and a wholesome desire to understand and interpret, so far as possible, the hidden and spiritual meaning of the material world, are very plain indications of a new sphere of religious thought opening to the preachers and teachers of God's truth in these marvelous days of expanding and deepening intellectual life. Nature is confessedly a part of God's revelation of Himself to man. There is, probably, no religious teacher at the present time, not even one who is purely a theologian, who would deny that the world about us is in some sense a part of the greater Bible, that it does speak of God, and does reveal something of His thought and purpose and method to us. In so far, then, as the minister, the preacher, the student of spiritual truth, can discover the indwelling divine in nature, and so present it to his hearers that they, too, will recognize and acknowledge this partial revelation of God, he is interpreting a passage from the universal Bible, the larger record which God has made of His character and working in every part of His material and immaterial creation. There is no pantheism, no heresy, in the spirit that investigates nature for the evidence it affords of God's indwelling and governing. As well might one pronounce it heretical to seek for God's revelation of Himself in the history of mankind or the history of an individual. Anything that reveals God — not a god, not a local, mythologic or mystical divinity, but the God, the one, supreme, omnipotent and omnipresent Being — is a part of the Truth, the Bible, broadly speaking, and

forms a legitimate subject for the earnest and grateful and prayerful study of the minister of the Gospel.

There are a few religious teachers — a growing number, we are glad to think — who do recognize their peculiar privilege as interpreters of nature on its religious, its spiritual side, and who are awake to the increasing demand for preachers who are so genuinely and thoroughly in touch with the manifold and beautiful life of the outer world that their sermons shall be illuminated and enriched with illustrative truth drawn from this source, as well as from history and philosophy. Not a few of these religious teachers are men who have suffered the abundance of their store of knowledge and observation of nature to overflow in books and articles which are universally popular and helpful. And there is almost always a distinctive quality about these literary ventures, a spiritual insight, a reverent and loving sympathy, which shows that they proceed from minds and hearts that are in touch not only with nature herself, but with the indwelling Spirit for whose sake nature exists, and through whom alone she has any meaning or essential life.

And yet, despite this slowly growing recognition of the spiritual meaning that lies in nature, and in spite of the demand among intelligent people who have become nature-lovers and would fain become nature-interpreters also, the Christian pulpit is not yet thoroughly awake to its privilege and its responsibility in this direction. In fact, there is a marked disinclination on the part of many ministers to draw upon nature either for text, material, or illustration. The average preacher shies away from nature-interpretation, in the pulpit, as if it still carried with it the old, out-lived reproach of pantheistic and naturalistic doctrines. Possibly, too, there is a fear of seeming to borrow aught from science, the former hypothetical and conventional enemy of religion, now proven to be its true friend and ally. Whatever may be the cause, ministers as a rule are not the nature-lovers and nature-interpreters which, by virtue of their broad privilege as spiritual teachers, they ought to be.

How much they thus miss of original power and effectiveness, of sympathy with their people, of communion with the Divine Spirit himself, can be appreciated only by comparison of their own preaching with that of such men as Bishop Henry W. Warren, Henry Van Dyke, and others whose love for nature is constantly suffusing their sermons with revealing light and winning beauty. There may be equal strength in the preaching of the more conventional clergyman, but he lacks one broad avenue to the hearts of his hearers — the universal love and sympathy with which mankind contemplates nature.

If we had a voice in arranging the curriculum of study in any one of our theological seminaries, we would insist upon a regular course of lectures in nature study and interpretation. We would seek out a man to fill that chair who to thorough scientific knowledge should add a devout, sympathetic, religious spirit, capable of divining and interpret-

ing the spiritual significance of nature. If these qualities could be supplemented by the power to enthuse and inspire the students under his charge, what a superior class of preachers would be graduated from that seminary! We would like to follow them into their various fields of work and note the results of their labors. Would not their going forth mark something like a new and distinct movement of religious thought and activity? Would it not, especially, appeal to and get strong hold upon the wide-awake, progressive, intellectual young men and women of our larger communities, with their passion for all that is new and fruitful and stimulating?

We have faith to believe that the preaching of the future will draw much of its power and attractiveness from the study of nature as a revelation of God. We shall outgrow the unreasonable fear of pantheism, as we are outgrowing the unreasonable fear of ghosts, and for the same reason, namely, that neither has any real existence. There is no more paganism in seeking God in nature than there is in seeking God in history. Nature is just as truly Biblical as history; and the time is surely coming when modern preachers will use nature as Christ did — turning directly for moral and spiritual lessons to such objects of God's love and care as the flowers of the field and the birds of the air.

Atlantic, Mass.

## ENGLISH LETTER

"NOVUS."

**O**NE fact pervades us on this side. It is that Great Britain is at war with the South African Republic, and that we are meeting with some serious reverses there — more serious, if the account at hand, of General White's surrender with two thousand men in the neighborhood of Ladysmith, be correct, than anything experienced by the British arms since the Peninsular War. Opinion is divided in England as to whether the war ought to have been entered upon at all. Yet even so, those of us who do not consider the war justified would fain hope that success may crown our arms as speedily as possible, so that a period may be put to the work of slaughter. No one, of whatever views, harbors a doubt as to the ultimate issue. Resources and time are on our side, and will help the army corps to run up the Union Jack at Pretoria.

I have said that opinion is divided in England as to the justifiability of the war. There is without doubt a strong minority convinced that Great Britain has plunged into an unrighteous struggle. What proportion the minority bears to the population it is not possible to say. Parliament did not meet until war had been decided upon, and even the Parliamentary protestants against war, save only the Irish members and a few who acted with them, were not prepared to go to the length of refusing supplies. So that we have no vote even of the House of Commons by which to gage public opinion. Yet, while granting the sinews of war, some statesmen have lodged a vigorous protest against the manner in which the negotiations that preceded the war were conducted. Sir William Harcourt and Mr. Morley are, as everybody knows, strong party men on the Liberal side, but their views had not hitherto brought them into collision with the Imperialists, who are to be found among both Liberal and Conservatives. Yet Sir William and Mr. Morley



have attacked the Government with vigor for having resorted to force. And their protest has been strengthened by the stand made by Sir Edward Clarke and Mr. Leonard Courtney, two independent-minded supporters of the Government, who have on this question "cut the painter." One bye-election has taken place in the East End of London since the war broke out, and if the voting there affords any criterion, the war party outnumbers the peace party by about two to one.

I do not pretend to speak oracularly, or even judicially, on a topic calculated by its nature to arouse deep feeling; yet it is possible, recognizing and duly allowing for the personal equation, to make some kind of statement, which may approximate to fairness, of the pros and cons of the situation. What are the facts? That both the British government and the Boer government claimed more than they had a right to claim. Great Britain claimed "sovereignty," a much-discussed word understood to connote a general oversight and right of interference with the policy of the South African Republic. On their side the Boers claimed the status of a "sovereign independent State." Now the convention of 1854 did not sanction either of these claims. It gave the Republic complete control over its internal affairs, while establishing the right of Great Britain to interfere should the Transvaal's foreign relations appear to menace British interests. I am aware that against this view it is argued that the 1851 convention has to be read parallel with that of 1854, and that the 1851 convention is held to confer "sovereignty" on Great Britain. But Lord Derby, whose testimony can hardly be considered biased, at least in the direction of peace, did not think so. He stated categorically at the time that the 1854 convention took the place of that of 1851, and as a contemporary gloss his witness is of the highest value. With his view high legal authorities have lately expressed their agreement.

If the 1854 convention is binding, it follows that we have no right to compel the Boer government to grant the franchise which the "Outlanders" are said to desire. I use this guarded form of expression because it is well known that the Johannesburg petition asking for the franchise was paid for at a specified rate per hundred of signatures, and that pressure was used by employers to obtain employers' names. I have talked with many returned miners, and most of them have assured me that their only demand was to be left in peace to earn the high wages which they were able to command. There seems no doubt, on the other hand, that many Boer officials are corrupt, and that justice is not easily obtainable for those who are not burghers of the Republic. The conduct of the negotiations by the British Government has been adversely criticised, and I think with much justice. The tone was far from being conciliatory. The points at issue, sovereignty, franchise, legal and social injustice, were such as lent themselves to decision by arbitration, and this method might have been made use of almost at any time during the diplomatic (or undiplomatic) discussion that led up to the war. That the Republic practically declared war in the end by its demand for the withdrawal of British troops, it is not necessary to deny. But this was only the Boer reply to the long silence of the British Government, taken, rightly or wrongly, to mean preparation for war. Assuming that Great Britain conquers the Boer forces, how much nearer will a final settlement have been brought? No nearer, so those think who know the situation intimately. British paramountcy may be asserted by force of arms in India or in Central Africa, but not, surely, over a race

which, if conservatively disposed, is no stranger to civilization. The war-party speaks of a widespread conspiracy among the Dutch (who greatly outnumber the British) throughout the Cape Colony to undermine British supremacy. If that cannot be defeated by mere pacific means, I am bold enough to doubt whether it will ever be accomplished by holding the whole of South Africa permanently by military garrison.

Meanwhile the situation in Natal and the Transvaal has especial interest for British Methodists. Mission stations are dotted thickly over both countries, and, sad enough fact, of the 20,000 or so Methodists in those regions, many find themselves in battle array one against another, for many of the Boers are Methodists. Methodism has not been behind in making spiritual provision for the British troops. Rev. E. P. Lowry, who has for some dozen years done good work at Aldershot among the soldiers, has been appointed chief Methodist chaplain, while Rev. Owen Watkins, who gave a good account of himself in the last Sudan campaign as chaplain, is his assistant. Rev. Owen S. Watkins, Mr. Watkins' father, now in circuit work in Cardiff, Wales, was a pioneer missionary in Mashonaland, hard by the theatre of the present war.

At the recent Church Congress Prebendary Wace, principal of King's College, took for his subject, "The Church and Nonconformity." He showed very clearly that Nonconformity has gained immensely in point of members over the Established Church of late years. Against 20,000 Church of England clergymen the free churches show 8,300; the Established Church counts 1,920,000 communicants, Nonconformity musters 1,897,000 church members. These figures relate to England and Wales in 1898. When we come to Sunday-school work, a good test of religious enthusiasm, the free churches easily distance the Establishment. Of teachers the Anglican Church possesses 208,000, the free churches 381,000; of Sunday scholars 2,400,000 belong to the Established Church, 3,284,000 to the free churches. And if we take the English-speaking world, the Church of England can count only three and a half millions of communicants, while Methodists, Baptists, Presbyterians and Congregationalists muster, according to Dr. Wace, 17,000,000. This last number I believe to be greatly understated, my impression being that the number of Methodists, including, of course, the members of the Methodist Episcopal Churches (North and South), alone reaches 17,000,000.

After his merciless statistics showing the advance of Nonconformity, Dr. Wace held out what might charitably be called an olive branch to the free churches. The free churches, he said, have formed a federation among themselves; why should not this prove a step toward a further union in which the Church of England might hold "the place which was her due," while preserving her own principles and her own order? But as Dr. Creighton, the Bishop of London, pointed out, talk about unity implies a unity of structure, and then the question arises: "What structure?" The truth is, as he also said, efforts towards unity are begun in the sphere of moral and religious exaltation, but they drop down into the region where logic and intellect prevail as soon as the question of church structure and organization is raised. Dr. Wace did not define what he meant when he alluded to "the place which is the Church of England's due," and just there's the rub. Nonconformists do not admit any "paramountcy" on the part of the Establishment, yet this was what Dr. Wace seemed to hint at. Archdeacon Sinclair strangely misrepresented Rev. Price Hughes

and Dr. Stephenson when he stated that they had "lost all horror of episcopacy," and that a strong movement begun in the Wesleyan body ("body," observe, not "church") might end in the establishment of an episcopacy. What is objected to is the doctrine of the "historic episcopate," which Anglicans jealously mount guard over and will in no wise surrender. Even supposing that the "separated chairmen of districts" idea were carried out — for that is clearly the "strong movement" alluded to by the Archdeacon — this would not bring Nonconformity and the Establishment an inch nearer to one another, since the Anglican Church would still cherish the "historic episcopate," this being regarded by them not at all as a mere convenient form of church organization, but as a necessary feature inherited from the early church.

It should interest readers of the HERALD to know that Dr. Charles Little, president of Garrett Biblical Institute, Chicago, is to be the next Fernley Lecturer, the lecture to be delivered at the next British Conference. He has chosen for his subject, "Christianity and the Nineteenth Century."

London, England.

## THE MINISTRY OF JOY TO GRIEF

REV. GEORGE MATHESON, D. D.

"There shall be no night there." — Rev. 21: 25.

HOW, then, can there be a serving of the sorrowful? You tell me that heaven is a land of ministration. How can it be so if my heart is to have the joy of morning? Can joy minister to grief? Yes, joy alone can. It is not night that ministers to night; it is nightlessness. To meet the clouds of others I should myself be clear. If I have lost a child, and my neighbor across the street has lost a child, the common experience does not itself make either of us helpful to the other. To be helpful to my neighbor it is not enough that I have passed into the same valley; I must have passed through. "Yea, though I walk through the valley" is a saying of deep significance. It is not the darkness that makes me a comforter; it is seeing the exit at the foot of the lane. It is being able to say, "I have passed through; you will also."

O Thou who art training me to be a ministering spirit, let me enter into Thy joy! Ere I go with Thee into the wilderness, let me stand with Thee by the glad streams of Jordan; let me see the opened heavens and the descending dove. It was by the joy set before Thee that Thou didst bear my cross; how else shall I bear Thine? Thou hast said that Thy yoke of ministration is easy and its burden light; but to whom? To those who have found rest to their souls. Thou hast bidden me learn of Thee; and that is Thy experience. It was the gleam of Olivet that made possible Thy Calvary. In vain shall I seek my brother's night if there is night in my own soul. In vain shall I stand by when he drinks the cup of sorrow, in vain shall I participate in his cup of sorrow, if I have not seen the sparkle in the bitter draught. Show me that sparkle, O Lord! Reveal to me the sunlight in the cup. I would not go forth to help the sad or the mere ground that I have myself been sad. I would see Thy crown in my own waters before I say to my brother, "Peace, be still!" Reveal to me Thy gold ere I go. Let me stand with Thee one hour on the mountain ere I descend to meet the valley. Let me catch the morning rays ere I confront the evening shadows. My heart will be a minister to the night when there is no night there. — *Christian World* (London).

God never separates the natural from the spiritual. That is an arbitrary, long-standing assumption of man.

## THE GENERAL MISSIONARY COMMITTEE

(Continued.)

MONDAY

BISHOP WARREN called the Committee to order at 10.30 o'clock, and the devotional exercises were conducted by Dr. Burt of Italy.

After the approval of the journal,

### Missions of Southern Asia

were considered. Bishop Thoburn said the committee appointed to make distribution of the increase had agreed to give \$500 each to the Northwest India and the Bombay Conferences, and \$350 to the Bengal, the total increase being only \$1,350. So the following appropriations were made: To South India, \$20,694; to Bombay, \$23,184; and to Bengal-Burmah, \$16,650.

Bishop Thoburn was asked to give some account of the work there. He said that at the next General Conference there would be a petition from the Bengal Burmah Conference for a division, setting Burmah off by itself. There are some 75,000,000 people in that district to be reached, and we have never made adequate provision for reaching them. Some school work has been begun, notably that by Mrs. Lee, who was recently so severely bereaved by the loss of her children. At one point where we began on nothing we now have property worth a hundred thousand rupees. The work mentioned by Bishop Foss and Dr. Goucher last year is progressing nicely. The Marathi work is not quite so prosperous. They have lost much there because of the decline in value of the rupee. This has created a large debt, which they hope to wipe out soon. This is the field in which Hassan Rasi Khan worked, who was mentioned last year by Bishop Foss as saying that he could have fifty thousand people baptized if he could provide for their instruction. That good man has died recently. There is no sign of abatement of the prosperity of the work in the field.

Dr. Stuart offered the following resolution, which was adopted: "Whereas, we, the members of the General Missionary Committee, have heard of the disaster at Darjeeling, India, which destroyed the lives of six of the children of Rev. and Mrs. D. H. Lee, therefore,

"Resolved, That we extend to Brother and Sister Lee our heartfelt sympathy, and pray that our Heavenly Father may sustain them with grace divine in this time of their great sorrow."

Bishop Thoburn then told of the death of the children, and how when the disaster was impending, the oldest sister gathered the little ones around her and told them they would soon be in heaven, and as they knelt down to pray the avalanche swept them away. At the request of the Committee he offered prayer for the afflicted parents.

Dr. Leonard asked that the Committee pass a resolution desiring the Board to take into favorable consideration the great needs of the district in which the famine is impending. Bishops McCabe and FitzGerald opposed this motion, as did also Dr. Buckley, while it was favored by Gen. Rusling. Bishop McCabe proposed the following substitute, which was accepted and adopted: "That the Board be requested to issue an appeal to the church for special contributions for the sufferers from the famine in India." Dr. Buckley's amendment to this, "provided that in the judgment of the Board the same shall be necessary," was accepted and adopted also.

Dr. Goucher stated that an appropriation was necessary for the press in Madras, and that it could be made self sustaining. On his motion, \$10,000 was appropriated, condi-

tional on its being contributed for that purpose.

### China

was next considered, and Bishop Joyce represented the work at some length. He said there was great need of additional help all over this field. But there are only \$1,123 to distribute, in addition to what we had last year. One of the missionaries had died and several were home in broken health, and it was necessary to replace them. The dreadful bubonic plague is making its ravages there. He spoke especially of Korea, and of the wonderful progress and great consequent needs of that field. There was an average of more than twenty converts to each worker there last year. He deprecated giving so much to the home work, where all is prosperous, when these foreign fields are so needy. Japan is also a great and needy field, and we have no money to advance the work there, either. In China, owing to the efforts made, we shall soon have a new mission in the region between Nan Chung and the river Min, and are going to join the Foochow Conference down to the Min.

Secretary Palmer then read the estimates of the special committee on China, as follows: Foochow, \$21,599; Hinghua, \$8,868; Central China, \$35,106; North China, \$12,269; West China, \$13,514; total to China, \$119,376.

Dr. Buckley thought Korea had been the most tremendous success in Methodism. No mission in a foreign language has ever prospered so much in the same time.

Bishop Thoburn thought too much could not be said of the success there, and that we would hear from Africa soon, with as great success being attained there. He thought we were making a mistake in our method of administering the work in this country. He advocated a consolidation of the various Boards, a lessening of the number of collections. He thought if this plan could be carried out, in the first decade of the next century we would have an income of five millions to distribute.

Dr. Leonard said he thought we ought not to have increased the appropriation to home missions, but ought to have given the entire gain to the foreign field.

Dr. Baldwin thought we did not properly appreciate our opportunities in China. There is a wide open door for work there. He thought it was wrong to appropriate \$22,009 for the home field, of the advance, and only \$8,000 for the foreign.

The amounts as given above as the estimates by the special committee on China were then voted to the various fields. On motion of Dr. Baldwin, an additional appropriation, conditioned on its being raised for that purpose, was granted to Klangai. The appropriations were referred to the Board for redistribution.

### Japan

was then considered. The special committee reported in favor of an appropriation of \$37,348 to the Japan Conference, and the report was adopted. The same conditions as last year with reference to the division and appropriation to native helpers were adopted.

To the South Japan Conference the amount appropriated was \$12,491.

The finance committee of

### Korea

asked for \$41,801.75. It was stated that Bishop Cranston says they ought to have it. The amount of their share of the increase this year is but \$159. The special committee reported in favor of giving this work \$16,911, and this amount was appropriated. It was represented that they were in need of better printing facilities there, that the Presbyterians had offered a loan of \$1,000 to be repaid in work by the press, and that

special gifts to the amount of about \$1,500 were on hand for this purpose. A conditional appropriation of \$5,000 was then made for this purpose.

Bishop Hurst presided at the afternoon session. The devotional exercises were conducted by Dr. Goucher.

On Dr. Smith's motion, a conditional appropriation of \$10,000 was ordered, to repair damages done to the girls' school in Japan, commonly known as Goucher Hall.

### Work in Europe

came next under consideration, and the North German work was first considered. Bishop Walden said that there is an interesting and growing work in Vienna. There are four societies there, and there is also a work among the Czechs, and a liberal part of the advance ought to go to the Berlin district in which this work is. In Sweden we are doing much pioneer work, especially in the north, where the new iron mines are. He thought the new order of things in Russia would work out to the advantage of freedom generally and to the advancement of religion, by dispersing the Finn soldiers throughout the Russian empire. The field in greatest need is Italy. Dr. Burt has to remain at home for a year for health reasons. Unless a new man is sent out, the whole burden falls on Dr. Clark. He thought the increase should be divided as follows: \$250 or \$280 should go to the Berlin district for new work; about \$200 to the Raine provinces; \$180 or \$200 to Sweden for her new field in the north; \$76 to bring the Finnish work up to \$3,203; and the balance ought to go to Italy—about \$600.

Bishop Goodsell also spoke concerning the success of the work in Europe, and mentioned the liberality of the Baroness Langenau. We have now two preachers in the Finnish language. A school established by Hageman, who was educated in America, is turning out educated men in that country. We have more communicants in Europe, where some people say we ought not to be, than we had after thirty-five years of work in America. To leave Italy with only two men is not economy.

The special committee appointed to distribute the advance to Europe made its report, having distributed the total amount among the missions on a basis of the percentage due to each over last year's appropriations. But Bishop Walden thought this was not the best distribution, and gave his reasons for this, especially dwelling on the need of Italy as compared with the rest of the European countries. Bishop Goodsell and Treasurer Eaton, both of whom have been in Europe recently, approved of Bishop Walden's appropriations, and after some little discussion these figures were adopted by the committee for the following countries: North Germany, \$15,693; South Germany (for the work, \$19,732; for debts, grant in aid, \$493), \$20,325; for Martin Mission Institute, \$1,000; total for Germany, \$36,918.

Switzerland—for work, \$6,600; for church debts, \$70; total, \$7,390.

Norway—for work, \$11,937; for school in Caristiania, at disposal of the Board, \$500; total, \$12,437.

Sweden—for the work, \$15,156; for school at Upsala, \$1,290; total, \$16,436.

Denmark—for the work, \$3,600; for debt on Copenhagen church, at disposal of Board, \$890; total, \$7,490.

Finland and St. Petersburg, for the work, \$5,200.

Dr. Martindale presented a resolution, which was adopted, reciting the fact that the Norway and Sweden Annual Conferences and the Denmark Mission had agreed to establish a union theological school at Gothaberg, and resolving that we commend this school enterprise to the Scandinavians in America and to all friends of this people,



and ask their liberal financial aid, and that they give it a share of the Twentieth Century Thank offering.

The special committee recommended the same sum for Bulgaria that was given last year — \$8,868. Bishop Walden spoke of the difficulty of this work, owing to the nature of the population and the character of the country. Although the mission has not been very successful in the past, yet it has shown improvement this last year. We have churches at Sisto, Loffcha, Shumla, Rustchuk, Varna, and elsewhere. He thought there ought to be an American missionary in that work, and it ought to have more money if we had it to give. Bishop Goodsell thought that much of the trouble in that mission had grown out of the presence of an American missionary. He thought the appropriation should be kept where it was. Mr. Dobbins moved to make it \$8,000. Mr. Jackson said that there were but eleven workers there, and he thought \$8,800 was a large sum to distribute among so few. Bishop Goodsell said there were many other expenses besides salary. Traveling is very expensive, and that makes it necessary to pay a large amount to the presiding elder. Dr. Buckley and Dr. Hodgett both called attention to the fact that we had been cutting down this appropriation for some years, and with the understanding that the work was to be closed up unless it showed more probability of success than it had done. Bishop Goodsell said it had been charged that one-half of this money went into the hands of one family, but that this was absolutely untrue. The men now at work had left all to become workers in our church there, and it would be a great injustice now to cut them off, as they had nothing to turn to. Dr. Buckley had investigated the matter as thoroughly as he could, and he thought they ought to be made to vindicate their right to exist by success under the combined spiritual and financial necessities of the case. Bulgaria has been a great Sarbanian bog into which we have poured missionary money for years; but he could not see much hope of success for the mission. Bishop Goodsell thought they ought not to be encouraged to take in fresh men unless the necessities demanded it. Dr. Leonard thought the fact that it was a hard field ought not to determine us to get out of it, as we ought to work in the hard fields. We have gone as far as we ought unless we are going to wind the mission up. Dr. Goucher thought there ought not to be any cut, as it would come off the salaries of these men, for the fixed charges, as interest, insurance, etc., had to be paid anyway. General Ruessing contended that as a business proposition the thing to do was to take money from this mission where we are accomplishing little or nothing and put it in a place like Italy where we are having good results. Bishop Walden said there was a famine last year that sorely tried these people, and they were suffering from its effects also this year, and we ought not to cut down the appropriation. Dr. Eaton then moved the previous question, and under its operation the same amount as last year — \$8,868 — was appropriated.

Italy was then considered. The committee's report would give this mission \$40,868. Bishop Walden moved that it be \$41,122. A new man ought to be sent out, and with the appropriation made but not used last year for that purpose, the additional sum he proposed to give would do that. Some discussion was then had relative to a man whom it is proposed to send out, but as it was of a private nature and did not relate to the missionary work, it was desired that no report be made of it.

The Monday night session was presided over by Bishop Andrews, the devotional exercises being conducted by Dr. Stuart.

The motion pending at adjournment in

the afternoon was that of Bishop Walden, to increase the appropriation to Italy over last year's figures by \$611, making it \$41,122. Dr. Goucher offered an amendment as follows: This amount to be redistributed by the finance committee of the mission, subject to the approval of the Board. He stated that there is in connection with the Italian work a mission at Trieste, where a Russian baroness who is a member of our church there has promised \$1,500 for the purchase of property if we can secure \$1,500 more, and this amendment, if passed, would allow such a redistribution as might secure that end. The amendment was adopted, as was also the original motion as amended, appropriating \$41,122 to the Italian Mission. A conditional appropriation was also agreed to of \$10,000 for this mission, with the expectation that Dr. Bart, who is to remain in this country for a year, will be able to secure that sum. On Dr. Leonard's motion it was agreed that the Board, in administering the appropriation to Italy, pay from it the interest on the Rome debt.

#### Africa

was then considered, and Dr. Leonard read a long and interesting letter from Bishop Hartzell, giving an account of his work there. In the Congo Mission there are seventeen adults who are workers and must be paid, whose salaries range from \$100 to \$1,000, most of them being under \$600. In Mashonaland, the old Umtali district, there are some nine or ten adult workers from this country and a dozen native helpers. They have considerable property at new Umtali, and the government is liberal in its assistance in the educational work. At old Umtali we have property worth \$50,000. There are ten white workers on the field. Services are held both for the Europeans and natives. Liberia is progressing, and the Bishop asked for \$10,000 for the work there. The total amount recommended by the Board committee for Africa is \$30,945.

Dr. Sanford said that he had a letter from Bishop Hartzell stating that some \$30,000 of the \$40,000 conditional appropriation had been received by him. The special committee of this General Committee recommended that the amount of increase for Africa this year, which is only \$233, be given to the whole work and Bishop Hartzell be allowed to distribute it according to his best judgment. Bishop McCabe thought we ought to dwell less on our failure to accomplish what we desire, and more on the good results attained. Dr. Leonard said that Bishop Hartzell asked for only \$5,000 increase this year. Bishop Walden thought we ought to consider this work more carefully and to note that the eastern part of Africa is opening up, through the war, to our efforts. He thought a conditional appropriation of \$25,000 ought to be made. The appropriation recommended by the sub-committee was agreed to. Also a conditional appropriation of \$25,000, and a motion passed allowing the amount for Liberia to be administered by Bishop Hartzell.

#### South America

was the next country considered, and Bishop Warren gave a lengthy address. He spoke of the volcanic character of the continent itself and the equally turbulent character of the people. He accounted for the many revolutions as compared with the peaceful character of North America, by contrasting the character and objects of early voyagers to South America with the character and objects of the early settlers of this country. The same forces that have brought Spain, once such a powerful nation, to her present low condition, have been at work in South America. But the heaven of our work is making itself felt throughout the masses of the people in that country. As an illustra-

tion of the foothold we are gaining there, he spoke of the successful efforts made by a recent Conference there to secure permission for young Protestant soldiers to remain standing during the elevation of the host. Many of the men in these countries are turning with interest to the Protestant religion, while the majority of the women remain faithful to the priests. He spoke of the great influence which Dr. Wood, one of our men at Lima, has had in the political affairs of the country. When the civil authorities came into the school at Callao and ordered it closed, as they did afterwards at Lima, Dr. Wood applied to the prefect of education, and the result was that the prefect sent his own son to the school and told him to keep on working. The work in the Argentine Republic has been much improved, and the spirit of the whole mission is admirable. He told an interesting story of how one of our missionaries had been instrumental in stopping the brutal bull-fights in these places in South America, and said he sometimes wished he might bring that man to New York to use his influence against worse fights than bull-fights. He asked for the South America Conference a total of \$46,384, and this amount was granted.

For Chile \$20,000 was voted, and for Peru \$9,953. The same conditions are attached to the disposal of this sum as were attached to the appropriations for these missions last year.

#### The Mexican Mission

was then considered, and Bishop McCabe, who was last on the field, represented the work. He said the same conditions were manifest in Mexico that Bishop Warren had described in South America. A brighter day is dawning, however, for Mexico. We ought to have money to build a new church at Pachuca. We have an opportunity to buy a lot in the City of Mexico which we ought to secure and upon which we ought to build a church. He said he did not see why the Church of Rome does not cease persecuting, for it only harms them and does us good. He spoke of some cases of persecution where the instigators had been severely punished. He said he was delighted with the medical work in Mexico. There is a large hospital at Guanajuato, at the head of which is Dr. Salmans. Until recently it has been closed by order of the government, but is now open and will soon be filled. The total receipts from medical work during the year were over \$4,500. In concluding, he said he would simply move to give them the same as they received last year, with the percentage of increase coming to them.

Dr. Buckley said that he had documents in his possession which show that there is some screw loose in the Mexican administration. He could not understand why there was so much sinuous management in some parts of our mission work, Mexico not excepted. He could not see why they should have such complicated and continuous misunderstandings. Bishop McCabe said some people were born so, and Dr. Buckley replied that that was true, and that some were born with a marvelous gift of provoking misunderstandings in others and especially by interruptions. He could not understand why this could not be carried on, as ordinary business is, so that every man would understand what is likely to come out of the system. Last year he had supposed that, as the result of our appropriations, Dr. Salmans would come into possession of some of the money, but he had found that not a dollar of it went to the founder of our medical mission. With respect to the importance of medical missions, the Presbyterian people have such a high appreciation of them that they have compiled a book on the subject which is exceedingly interesting. This year he wanted some sort of assurance that some part of

this money is to go to the medical work. This work has had to struggle on for years, and a procession has gone through Mexico until at least a dozen first-class men, and some second-class, have gone out of Mexico, and it is not unknown for hints to be sent to men that it would be better for them to get out. He said he wanted to know whether any of this money is to go to Dr. Salmans, or whether every dollar will be paid over to Dr. Hyde, or to somebody else. Bishop McCabe replied: "He shall have every dollar of it this year. Dr. Buckley was not there, and I had to do the best I could for myself." The Bishop further said that he had found a wonderful enthusiasm everywhere for Dr. Butler; but when he had talked with Dr. Salmans, he had tried to tell him before a whole street-car full of people unpleasant things about Dr. Butler. He had told Dr. Salmans to put his complaints in writing and, before him, to read them to Dr. Butler; and when he had done so, they were very much modified. He had found that Dr. Salmans and one layman were the only ones opposed to Dr. Butler in all Mexico. Business men and others with whom he had talked spoke of him in the highest terms. Bishop Fitzgerald spoke concerning the medical work, and explained that the money had gone to Dr. Hyde rather than to Dr. Salmans because the hospital of Dr. Salmans was closed. He said he thought that other facts would come into Dr. Buckley's possession which would lead him to believe that the Mission was well managed. Dr. Buckley said that of course he had not been on the ground, but he had a right to examine everything to the best of his ability. He thought it would be wise to endeavor to harmonize the difficulties that exist in the Mission, and that a careful correspondence with a dozen men of character and standing that have gone out of Mexico would add something to the knowledge of the Bishops. He said he had documents in his possession that would confirm all that he had intimated. He said he had secured what he had desired, namely, the assurance from Bishop McCabe that this money goes to Dr. Salmans. He expected to go to Mexico shortly himself, and then he would stand on a level with the men who had been there as to his knowledge of the subject. Bishop McCabe said he wished Dr. Buckley would furnish him with the names of the men from whom he had letters in opposition to Dr. Butler, and he would carefully examine the case. In his opinion Dr. Butler is as clear as the light, and he deprecated Dr. Buckley's attack on him. Dr. Buckley said that this was a misconception. He had simply tried to show an extraordinary misunderstanding there centering in complaints against the superintendent, and if that was an "attack," then we can never do anything. It would seem hard if he should say that he had positive evidence that led him to doubt whether Bishop McCabe could make an unprejudiced examination. He would not say this, but would affirm that he thought that already he is not in a state of mind to make an unprejudiced investigation, and said he would be happy to go down to Mexico with him and neutralize anything that might have occurred of that sort. Bishop McCabe replied: "When I get into the Bishop's chair, I get into my judicial frame of mind." Bishop Joyce said that there was a rumor that the money appropriated to medical work had gone into the hands of some one not engaged in medical work, but in mining or something of that sort. Bishop McCabe replied that he had investigated that matter, and had found that all there was in it was that Dr. Hyde had once had the misfortune to invest in Mexican mining stock and had never received anything from it, and he is not engaged in any other sort of business.

To the Mexican work \$49,742 was appropriated, to be distributed by the Board of Managers. A conditional appropriation of \$10,000 was made for church property in Mexico.

Rev. Amos E. Withey, who had been in the African country for fourteen years, was called forward and introduced to the Committee.

#### TUESDAY

Bishop Bowman presided at the morning session, and the devotional exercises were conducted by Dr. Corkran.

After some discussion the committee voted to meet next year in New York.

#### Domestic Missions

The Portuguese work in New England was then considered, and without debate \$300 was appropriated.

In the New England Southern Conference the Portuguese work was represented as prosperous, and last year Bishop Goodsell had dedicated the first Methodist Episcopal Portuguese church in the world. This church is at New Bedford. Bishop Goodsell stated that this church has a membership of about sixty. Hespoke, also, of a visit he had made to Cape Cod, when he was astonished to find that this part of New England was rapidly passing under the dominion of the Portuguese. The amount asked, \$300, was given to this work.

Missions to American Indians was then taken up. Dr. Thompson said that he had received no information concerning the missions in the California Conference. Bishop Goodsell said that a good work was being done there, and Secretary Leonard read portions of a letter describing the progress of the work. Eighty-two church members and probationers are reported. Dr. Goucher asked if any one knew concerning the quality of the members. Some years ago he had met some missionaries who were working among the Indians and said that he would be glad through their assistance to get some Indian curios for the cabinet in the Woman's College. Among other things he said he would like to have a scalp if he could get a good old one. Subsequently he had received a letter saying that if he was willing to accept a fresh one, he could get one in a few days. He said he had written back stating to the man that he must have thought he was dealing with a presiding elder; that he did not want a scalp unless he could get an antique. Dr. Leonard said that if these were of the kind that were taking fresh scalps, they evidently needed a missionary. \$690 was appropriated.

Dr. Pierce spoke for the Onondaga Mission in Central New York Conference. They have some forty-five members, a church and a parsonage, and paid last year for self-support, \$40. On his motion, \$500 was appropriated. Dr. Pierce also spoke for the Onondagas of the same Conference, and said that this work was connected with white work. On his motion, \$200 was appropriated.

Dr. Thompson said that he had no information concerning the Indian Mission in the Columbia River Conference. Bishop Goodsell said there was no question about the value of the work there. The same appropriation as last year was made—\$1,100.

To the Indian work in the Detroit Conference \$450 was appropriated.

To the Tonawanda Indians in the Genesee Conference \$200 was given, and the same amount to the Cattaraugus Indians, both these amounts to be at the disposal of the presiding Bishop. Bishop Merrill said that too often this Indian work was a mere perquisite to some man who was appointed to fill an appointment to white people. It was really not Indian missionary work, as the preaching is all in the English language.

To the Indians in the Michigan Conference \$500 was appropriated.

Bishop Joyce asked that \$350 be given to the Piegan Indians in the North Montana Conference. Dr. Leonard explained that Dr. Riffin had been transferred to this mission. The mission itself had come to us without cost from a woman's society in Brooklyn. Two thousand Piegan Indians are gathered here from time to time. This missionary ought to have \$1,000 for himself and \$200 for an interpreter, and he moved to make the appropriation \$1,200. Bishop Mallaleu thought it unlikely that Dr. Riffin would ever learn the language, as he is sixty years of age, but the Indians have plenty of time to learn English, and an interpreter could be procured for a small sum. Dr. Goucher favored an advance here. There is considerable property at this place, a farm and some buildings. The mission is most admirably located. Considerable progress has been made and an industrial school established. He said he had looked into this work when he was in Montana, and knew its peculiarities. \$1,000 was appropriated for the calendar year 1900, to be administered by the Board.

Dr. Chaffee represented the work among the Indians in Northern Minnesota. An additional work to the one already existing has been taken up among these Indians, and these two missions are served by native Indians themselves. \$900 was given, of which \$400 was made available at once.

For the Indians in Northern New York \$508 was appropriated. To the Indians in the Oregon Conference \$650 was given, and \$340 to the Indians in the Puget Sound Conference.

Secretary Smith represented that the Indians in the Wisconsin Conference reported 328 members and 4 probationers. There are 100 Sunday-school scholars, and they raised \$30 for missions. \$350 was appropriated.

For Conferences north of the Potomac and Ohio and east of the Mississippi River:—

To the Detroit Conference \$4,304 was given.

Dr. Nutter said that the East Maine Conference ought to have an advance this year. Knowing our lack of money, he asked for the same sum as last year—\$1,725—and it was appropriated.

To the Maine Conference, although \$1,500 was asked, only \$1,230 was appropriated.

The Michigan Conference received \$3,550.

Dr. Buckley made a plea for the New Hampshire Conference, as he had done many times before. He said the conditions there are such that those people need our help. They have never had such a hard time as they are having now. French Canadians had come in there in large numbers, and they and the Irish have taken the places of the Protestant laborers. In New Hampshire in some places there is nothing that stands between the people and practical savagery, save our church. Bishop Mallaleu said that he could endorse every word that Dr. Buckley had said. There ought to be an advance. Bishop Hurst spoke of the contribution in the way of able men that New Hampshire had made to the rest of the country. \$1,400 was appropriated, an advance of \$168.

Speaking for Northern New York Conference, Dr. Pierce said that they had been cut down in a few years past from \$1,200 to \$985. This has to be divided between thirty-two different charges. Some men are preaching for \$200 a year. This field needs money and help as much as any we are called upon to consider. Dr. Eaton said that in the Adirondacks there are communities without any religious privileges. Dr. Palmer thought there was as much need of increase here as in the case of New Hampshire, but Dr. Buckley said the situation was entirely different. \$1,050 was appropriated.

Dr. Jackson represented the Rock River Conference, and spoke of the success of the

[Continued on Page 1534.]



## THE FAMILY

## AFTER THE STORM

LOUISA A'HMUTY NASH.

After the storming and howl of the wind,  
The pitiless hailing, and scowl of the sky,  
Perched on a near bush, a robin I find  
Proclaiming there's sunshine and calm up  
on high.

I saw a faint gleaming on yonder high hill,  
Warning the mist-king his reign was nigh  
spent;  
And riving the black cloud that ceased to  
hang chill,  
Glinted the sunshine, with rays warmly  
blent.

The robin, and hill-gleam, and sun-rays  
that part,  
Make the same telling to spirits oppressed:  
There's light in God's heaven, and love in  
His heart,  
He will send blessings if with patience  
possessed.

Nashville, Oregon.

## Thoughts for the Thoughtful

The eager year  
Is passing, with its triumphs and defeats.  
Alike earth rests from labor and from joy;  
Hushing each tiniest insect; wearing now  
No careless ornament of flower or leaf;  
Reaching her pleading arms up to the sky  
In longing for its silent chrism of snow  
In benediction.

— Alice Wellington Rollins.

It is the daily drill which makes the battle  
hero. — Punshon.

Take care of your life; the Lord will take  
care of your death. — F. Whitfield.

The soul is not made as the statue is, with  
clink of hammer and chip of chisel from  
without; but the soul is made of its own in-  
growth as a peach is. — J. F. W. Ware.

"Tomorrow" is the devil's great ally —  
the very Goliath in whom he trusts for vic-  
tory. "Now" is the stripling sent forth  
against him. . . . The world will freely  
agree to be Christians tomorrow, if Christ  
will permit them to be worldly today. —  
Arnott.

Men may be divided into two classes —  
those who have a "one thing," and those  
who have no "one thing," to do; those  
with aim, and those without aim in their  
lives. . . . The aim in life is what the back-  
bone is to the body; without it we are in-  
vertebrate. — Gannett.

Sometimes the harvest is white and  
garnered before the harvest months are ful-  
filled. Sometimes it stands unreaped long  
after we would fain have chanted harvest  
home. Thank God that "the reapers are the  
angels," and not our short-sighted selves,  
and not even angels may reap unsent. —  
Christina Rossetti.

The Holy Ghost calls us to service. The  
world is yellow unto the harvest. The man  
with a sickle is better employed in reaping  
than in retiring to an angle of the fence for  
introspection. Let us attend to our business,  
prayerfully, reverently, uncomplainingly; and  
the Holy Spirit will do the rest. Character  
is Christlikeness; and he is most Christlike  
who forgets himself in doing good, as he has

opportunity, unto all men. — D. J. Burrell,  
D. D.

The grave — what is it? It is the bath in  
which the Christian puts the clothes of his  
body to have them washed and cleansed.  
Death — what is it? It is the waiting-room  
where we robe ourselves for immortality; it  
is the place where the body, like Esther,  
bathes itself in spices that it may be fit for  
the embrace of its Lord. — Spurgeon.

Suppose that you were a man of some for-  
gotten era, issuing from a cave after an age-  
long sleep, and should stumble into the  
engine room of a great manufactory. You  
behold the fiery furnaces, the whirling fly-  
wheel, the plunging piston, the sooty fire-  
men, the grimy engineer, and see that all is  
motion, all is measureless power. But what  
is it for? Nothing comes of it. Nothing is  
getting done. It does not give the slightest  
hint of any purpose and any other end. But  
let me lead you through the upper rooms.  
Here, in these beautiful webs of silk (woven  
from the cocoon of worms as ignorant as you  
of what they themselves were doing), rich  
with lustrous loveliness and iridescent sheen,  
you see an end attained which inexperience  
could never guess. Who would dream that  
in a rotting acorn was being built a living  
oak, or that in the entrails of a nasty grub  
there was the eidolon of a beautiful butter-  
fly. . . .

Let us lie more quietly in the hands of  
God. Let us think less of the visible and  
more of the invisible. Let us not care so  
much for what is going on upon the surface  
as what is being wrought down in the great  
depths. And so shall we see that these light  
afflictions which are but for a moment will  
work out for us, even here, the most strange  
and surprising results. We shall find that  
they give us a new patience, gentleness,  
humility, and repose. They will bring us a  
new consideration for others, a diviner  
charity, a tenderer sympathy. They will  
ripen us as sun and sap ripen the fruit on  
the tree or bring the plant to bloom. And  
what they will do here, is but a faint hint, a  
feeble adumbration, of what they will  
accomplish for us in the long hereafter.  
They will work out for us a far more exceed-  
ing and eternal weight of glory, when we  
have come up out of our great tribulations. —  
CHARLES FRANCIS GOSS, in "Hits and  
Misses."

Thine is the work, O Master mine!  
The burden and the pain;  
Thine is the testing plummet-line,  
Measure, square, and plane.  
And Thine the joy when in the end,  
Fore-planned, the lines all fitly blend.

My puny piece-work disappears —  
Atomic, lost to sight.  
And when aloft Thy fabric rears  
Its towers to the light,  
No graceless man-work mars its wall;  
In mercy Thine hath rounded all!

— PHILIP H. HOWARD, in S. S. Times.

If the city of our heart is holy with the  
presence of a living Christ, then the dear  
dead will come to us, and we shall know  
they are not dead, but living, and bless Him  
who has been their Redeemer, and rejoice in  
the work that they are doing for Him in His  
perfect world; and press on joyously toward  
our own redemption, not fearing even the  
grave, since by its side stands He, whom we  
know and love, who has the keys of death  
and hell. A living Christ, dear friends; the  
old, ever-new, ever-blessed truth. He liveth;  
He was dead; He is alive for evermore. Oh,  
that everything dead and formal might go  
out of our creed, out of our life, out of our  
heart today! He is alive. Do you believe

it? What are you dreary for, O mourner?  
What are you hesitating for, O worker?  
What are you fearing death for, O man?  
Oh, if we could only lift up our heads and  
live with Him; live new lives, high lives,  
lives of hope and love and holiness, to which  
death should be nothing but the breaking  
away of the last cloud, and the letting of  
life out to its completion! — Phillips Brooks.

## UNLOADING CARES

HELENA H. THOMAS.

IT was one of the days when it seemed  
impossible to cast all care on the  
Burden Bearer. My faith was so weak  
that I wanted the shadow lifted from my  
pathway before I dared venture forth;  
which is an evidence that the "perfect  
love" which "casteth out fear" was  
lacking.

So, mechanically, I watched the driv-  
ing into an adjacent yard of a cart  
heavily laden with earth, for bedding  
plants; and noticed that, as soon as the  
team came to a standstill, the driver  
sprang to the ground, and, from the  
front of the cart, removed a large iron  
pin; and that when he had done this,  
he went to the rear and pressed down  
upon it, when instantly the cart was  
tipped up and freed from dirt, then out  
of sight it went.

Not, however, until the "heavy laden"  
one had received a much-needed lesson.  
For the commonplace sight had remind-  
ed her of the passage, "Casting all your  
care upon Him, for He careth for you,"  
and brought to her mind, too, how once  
when she was translating that precious  
passage into French, her heart gave a  
glad bound when, as she hesitated for  
the right word, a scholarly person, whose  
native tongue it was, suggested "un-  
loading" for "casting."

Then, like a flash, was loosed the pin  
of perplexing doubts, and the load of  
doubt and fear was tipped from off the  
heart, and in their place was the uplift  
of, "Cast thy burden upon the Lord,  
and He shall sustain thee."

"Now our wants and burdens leaving,  
To His care, who cares for all,  
Cease we fearing, cease we grieving,  
At His touch our burdens fall."

Grand Rapids, Mich.

## The New Mary and Her Lamb

MAMMA was an artist. Her life, her  
home and little Mary all proved it.  
To please her, everything must be beautiful.  
She was dainty herself; her home was the  
envy of her friends, and Mary — well, Mary  
looked like a little mediæval saint robed in  
latter-day garments.

Besides their city home Mary's parents  
had a lovely island home on Lake George,  
and to that they flitted every summer.

This summer of which I write Mary an-  
nounced upon the day of their arrival on  
the island: "Mamma, I want a pet, some-  
thing alive, something to love."

Papa suggested a dog or a cat. He was a  
practical, up-to-date man, and always had a  
suggestion ready.

"Nay, nay," said mamma; "every one has  
a dog or cat."

"How would a monkey or goat do? They  
are often amusing."

Mamma shuddered. Mary, watching her,  
shuddered also.

"We might bring out some little tenement

house baby. When they are washed up they are very lovable."

For a moment Mary's eyes gleamed, but mamma's horrified "O fancy!" silenced her.

"I know," mamma finally exclaimed; "Mary shall have a lamb—a dear, spotless, innocent lamb! What more fitting as a pet for our darling?"

So, after many misgivings and considerable trouble, a "spotless innocent" was procured and brought to the island. Mamma tied a silver bell to its neck by a blue ribbon, and from the beginning it took to following Mary about in true historical fashion.

It took to growing, too, and developed a stubborn temper, never equaled in that blameless specimen before.

Every one on the island became afraid of the "pet" before it had been there a month. Its size and strength were prodigious, and its disposition brutal. There were times when it objected to any one standing upright but itself. At such moments, did any one but step without the door, "lambie" went for him, and down the presumptuous person went.

The "following" of Mary was not an unalloyed pleasure. It generally meant that she must climb a tree to escape the brute's attentions, and her long, weird cries for help cast the family into dire consternation; for while they longed to run to Mary's assistance, great fear filled every heart at the sight of "lambie's" lowered head and plowing body.

But there were times when "lambie" was beautiful and fulfilled the old traditions. When he lay asleep under the trees, the golden light dancing o'er his white, curly body, and Mary, presuming upon his slumbers, would steal near, then mamma saw the beauty and fitness of the scene, and sketched the charming picture for future enjoyment.

And did Mary love the lamb, you know? Well, the summer came to an end, and it was time to leave the island home. "What shall we do with lambie?" mamma asked, softly.

It was pathetic, after all. To a certain extent he had fulfilled his mission. He had at times been most artistic, and he had never deserted them (greatly as they had often desired it). Mary sat thoughtful, her saintlike face set in dreamy lines of gentle beauty.

"I know," she said, at last, raising her mild eyes to her mother's face. "Let us take him home to Mr. Smith, the butcher. He'll make the loveliest chops and roasts out of lambie, and it would save papa a lot of money!"

Dear angel child! How little they understood her! Even papa was shocked. But they had never fully known of the weeks of terror when that pure, innocent pet had had things his own way. In the hands of Mr. Smith his day would be ended, and, fragile as she appeared, Mary was extremely fond of chops. — HARRIET T. COMSTOCK, in *Christian Advocate*.

#### W. F. M. S. NOTES

— The appropriations and the thank-offering combined by the W. F. M. S. for 1900 will be \$447,898.

— A telegram from Dr. and Mrs. Oldham to the Executive Committee of the W. F. M. S. in Cleveland read: "Painful operation." It was a relief to the friends to get a corrected form later, which read: "Prayerful co-operation."

— The Cleveland *Epworth Outlook* says the influence of the Cleveland Executive Committee meeting will be felt as an influence in the Cleveland churches as a quickening power for years to come.

— The Twentieth Century Thank-offering will be the great object of interest for the next two years in the W. F. M. S. Every

member should read from first to last the report of the Committee in the coming issue of the December *Friend*.

— One Branch reported at the Executive Committee meeting thirteen candidates ready for foreign work, adding: "I dare not give their names, for we at present lack means to send them."

— A Missionary Annuity Guild, for the benefit of the missionaries, was started at the Cleveland meeting.

— Another important movement was a proposition to add to the Executive Committee one lady elected from each Branch to form a Literature Committee, the editors and publisher of our periodicals becoming ex-officio members.

— The average cost of a scholarship in Pachuca, Mexico, is \$70 silver. There are at present 398 pupils enrolled under the charge of Miss Van Dorsten, who writes cheerily of the work.

— Miss Elsie Wood writes: "Pray for Ecuador, whose capital, Quito, has lately been reached for the first time with the open Bible carried by a lone Methodist colporteur, a native of Peru, whose life was in perpetual peril." Miss Wood is the only messenger of the W. F. M. S. in all the Empire of the Incas.

— Two Chinese girls are students in Folts Mission Institute, one of them being a sister of Dr. Mary Stone, of Kiukiang.

— A new leaflet has just been issued entitled, "The Wall of the Women." It is designed especially to call attention to the need of women in foreign lands, and to obtain new members for the auxiliaries. It should be placed in the hands of every woman in the Methodist Episcopal Church. Samples can be had at Headquarters.

— In thirty years over \$5,000,000 has been contributed to foreign missions by the complete organization, holy enthusiasm, hard work and prayers of the W. F. M. S.

— At the board meeting of the W. F. M. S., held on Wednesday, Nov. 15, a vote was passed to invite each auxiliary to appoint every month one lady at least to attend the prayer-meeting held at Headquarters the fourth Wednesday of each month.

— Mrs. Geo. B. Smyth is at the Wesleyan Home, Newton, and it would be well for the ladies of the W. F. M. S. to secure her services as speaker.

— The amount asked for to carry on the work of the W. F. M. S. during the coming year is \$478,703 and forty-two missionaries. Thirteen candidates in the Cincinnati Branch, nine in the Northwestern, besides four more in other Branches, are asking to be sent out.

— A cablegram was received from Calcutta: "Arcadia continues help;" and one was sent: "Help is coming." It will be remembered that this has reference to the Darjeeling disaster, which buried in the landslide five children of Rev. and Mrs. D. H. Lee, and four pupils. Many friends will grieve to learn that the sixth child of these devoted missionaries, Wilbur, has since died, leaving only the little babe to the stricken parents.

— All were delighted, at the General Executive meeting, with Miss Maskell, a Eurasian, and Miss Singh, a Hindu, both from India. This their first visit to this country has been by them greatly enjoyed, and they have been a great inspiration to the workers. We are promised that Miss Singh will come to Boston in the spring.

— A pleasing incident of the meeting was the gifts so opportunely bestowed. Mrs. Bishop Newman gave \$5,000, and a willing steward sent \$5,000 for a hospital in Chung King.

#### A PERFECT DAY

It is a day lost from some perfect June  
And set within the middle of November.  
It has the golden mystery of September,  
And the blue skies of a warm summer noon.  
There is a low wind singing an old tune,  
Sung once by tender winds that I remember;  
The soft, high sun burns like a crimson ember  
Deep in the blue flame of the air. . . . So soon  
A gray and lonely morrow will arise,  
This fair day well is worth the holding fast,  
Behold! how dreamily the mute sea lies  
Below; how seabirds lazily drift past;  
And how the mountains, white for centuries,  
Shine on the sky. . . . O day, that thou might'st last!

— Ella Higginson.

#### BOYS AND GIRLS

##### HOW THE TWINS BROUGHT THE FURNACE

MRS. ANNIE E. SMILEY.

OF course everybody was sorry when it was whispered around in Sunday-school that the minister's twin babies had the measles; but, as it turned out, no more fortunate thing could have happened for everybody concerned—except perhaps the twins.

"You see, papa," little Clarice Walker said at the supper table the next day, "they are not very sick, they are having a light attack, the doctor says."

Clarice and her bosom friend, Alice Orane, had been appointed at the Junior League meeting the afternoon before to carry messages of "mercy and help" to the afflicted twins. Both little girls, being immunes, and having had the measles "years ago when we were little," could safely venture into the parsonage without fear of contagion.

"I am afraid of the after-effects of these light attacks of infantile maladies," Mrs. Walker said, not realizing that she was talking over her little girl's head.

"Yes, it's when those babies get to crawling around on those cold parsonage floors that the real danger will come," said Mr. Walker; and Clarice understood perfectly well what he meant, and realized with a sudden pang the danger that threatened "the two dearest little things who ever lived in that parsonage." This estimate of the twins was often agreed upon by Clarice and her friend Alice, who were not jealous of each other, as there was a baby apiece to pet and to draw out in its little carriage, and, strangely enough, baby Ethel preferred Alice, while Elsie clung to Clarice.

"That is one way we can tell them apart," Clarice had explained to her mother when the twins were well. "Elsie creeps towards me and puts up her little arms and says 'me, me,' while Ethel scuttles away backward, like a little crab, and makes Alice chase her." "Isn't there any way to make the parsonage floors warm, so the babies won't get cold?" Clarice asked at last, after soberly thinking over what her father had said.

"Not while they try to heat with stoves," Mr. Walker answered. "If Dr. Clarke and the rest of your church



brethren had taken up with my offer last winter, when they bought that overgrown base burner for the parsonage parlor, and had let me put in a furnace instead, they would have shown their good sense," Mr. Walker said, addressing himself to his wife.

"Did you offer to give them a new furnace, papa?" said Clarice, with the generosity of childhood.

The child did not understand her father's slight frown, as his wife's merry laugh rung out.

"I offered to give them a good twenty-five dollars on it," Mr. Walker said, shortly, answering his wife's laugh rather than his little daughter's question.

"Well, you know the stock objections as well as I do," said Mrs. Walker, who was a member of the church, while her husband was only an occasional attendant.

"Yes, I know that they say the church cannot afford to lay out any money on the parsonage, and that there isn't room in the cellar for a furnace, and that it is better to let well enough alone; but it all means that Dr. Clarke is an old fogey, who drives a Noah's ark of a carriage, when his fine practice would pay for a better one. You will never have any new ideas while he leads in church matters."

"But you know there is a ledge in the parsonage cellar, which makes it very low," Mrs. Walker added, apologetically, wishing to switch the conversation off from her husband's pet grievance.

"If your church was founded on a rock, instead of your parsonage, perhaps it would be better," Mr. Walker said, with rising good humor at his own joke. "I told Dr. Clarke last winter, when he mentioned the ledge, that our Little Giant furnace could go in anywhere that a man could stand upright, but he kept making excuses. It's the money that stands in the way, if the truth were told."

"But, papa, it won't do to let the twins get cold and die, if furnaces do cost money," little Clarice chimed in, eagerly, for she was her father's own girl for direct business ideas and good common sense.

The next day at school Clarice talked the matter over with Alice, and both little girls agreed that something must be done.

"If people only knew that measles is dangerous, and that a light stack is just as bad as a heavy one if you don't have a furnace, they would be willing to give," Clarice said, in conclusion.

Love and anxiety suggested a brilliant idea to the little champions of the imperiled twins, and Clarice went home full of enthusiasm.

"Alice and I are going to get the money for a Little Giant furnace, papa, and of course we shall buy it of you," said the diplomatic child, who knew her father's weak point.

"Well, Puss-in-boots, go ahead, and you shall have the furnace this time if I have to give half of it," said Mr. Walker, looking triumphantly at his wife, who did not even dare to smile, much less to risk another laugh.

It seemed to the two girls a long time to wait until Saturday, but it gave Mr.

Walker time to carry out an idea of his own.

He had two small models of the Little Giant furnace made in the form of banks with cleverly arranged drawers for bills and ash receivers for coin.

"I believe that if I were to die, that man would plan same way to advertise on my coffin," Mrs. Walker thought to herself; but she discreetly kept her thoughts to herself and entered heartily into the scheme of her husband and daughter.

"Be sure and show the paper at every house, and go only to the places I have told you," Mrs. Walker cautioned the little girls as they started out bright and early Saturday morning.

It was late in the afternoon when an old fashioned sleigh drove into the yard, and Dr. Clarke's face looked merrily out from the hoodlike cover, while two happy-faced little girls sat on the seat beside him. "Chickens always come home to roost," he called out, as Mrs. Walker opened the door and came out to help the little girls out of the sleigh.

A patient at a farm-house a mile away demanded the doctor's attention, and he drove on, after seeing the little girls safely in the house, each grasping her precious bank in her hands.

"O mamma, my furnace is so full I can hardly shut the feed door," Clarice broke out, as soon as she was in the sitting-room.

"And my ash pan is running over," Alice added, setting her bank down upon the table.

"And Dr. Clarke gave us all the money that he had in both pocket-books," said Clarice, who did not share her father's prejudices against the genial but conservative old doctor.

Before Mr. Walker got home the banks were emptied and the contents carefully counted, while the pledges on the subscription paper were added up.

"One hundred and forty-two dollars and twenty-seven cents," Mrs. Walker announced when she had finished her computation.

"Why, papa will have only a few dollars to give, after all," Clarice said, trying to figure out in her little head the amount that was lacking of the one hundred and fifty dollars, the price of the Little Giant furnace.

"He will have nothing to give if he takes the stoves towards the price of the furnace, as he has promised to do," said Mrs. Walker.

"How much are the stoves worth?" said the direct little business woman.

"The base-burner is worth twenty-five dollars, the study stove ten, and the two chamber stoves are worth only what they will bring for old iron," said her mother.

"I wish you would buy the little black bandbox stove, and put it in my room," said Clarice. "Alice and I think it is lovely, it roars so," and both girls laughed as they remembered the box-air-tight stove in the spare room of the parsonage, where they had stayed one cold night at the invitation of the pastor's wife.

"The kitchen range isn't worth much more than old iron, Mrs. Walker," said

the quiet Alice, who had waited for her turn in the conversation. "There is a big crack in the oven, and the ashes sift through into the custard pie, and some days it won't bake at all."

Alice lived next door to the parsonage, and was often in the kitchen, taking care of the twins, while their mother baked or ironed.

"Perhaps we can have a new kitchen range, too," said Mrs. Walker. "We will see what Clarice's papa says about it."


Mr. Walker didn't say much, except to praise his little daughter and her friend for their efforts; but without waiting for any more money to come in, he sent men to the parsonage to set up the furnace early on Monday morning, and, before the next Saturday night, every stove in the house had been removed, a new range adorned the kitchen, and both coal-bins in the cellar were filled with a winter's supply of coal.

No one ever knew how much Mr. Walker had given, not even his wife, but she smiled to herself as she saw her husband's pleased satisfaction as his orders for Little Giant furnaces and Crawford ranges began to come in, and his delight over his good fortune in selling every one of the stoves at a good price.

"The twins are not the only lucky ones in this transaction," she told herself, as the winter wore on and business kept up at a rushing rate at her husband's store.

But the twins enjoyed the grateful warmth of the furnace, and the pastor's wife rejoiced that she was no longer reminded of the burial service every time she did her baking.

Marblehead, Mass.



## Nourish- ment or Food

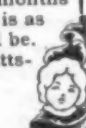
Are you sure that your baby is getting enough nourishment? We do not say food because a baby may get lots of food but get little nourishment. Mellin's Food is nourishment. It contains the elements of nutrition that a baby needs in order to satisfy his hunger and make him grow and attain that complete development, which is so much desired by every mother. Mellin's Food babies are healthy babies, and well developed babies.

## Mellin's Food

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Boston, Mass.



## THE SUNDAY SCHOOL

## Fourth Quarter Lesson XI

SUNDAY, DECEMBER 10, 1899.

MAL. 1: 6-11; 3: 8-12.

REV. W. O. HOLWAY, D. D., U. S. N.

## LESSONS IN GIVING

## I Preliminary

1. GOLDEN TEXT: *God loveth a cheerful giver.* — 1 Cor. 9: 7.

2. DATE: B. C. 433-427 probably.

3. PLACE: Jerusalem.

4. THE PROPHET MALACHI: Not a fragment has come down to us of his personal history. We are not informed even whose son he was, and in the Septuagint his name is treated as an appellation rather than as a name — not "Malachi," but the "angel" or "messenger" of God, as the word implies. It is conjectured that he was a contemporary of Nehemiah, and that he uttered his prophecies at Jerusalem just before the time of Nehemiah's second visit to that city (B. C. 430 approximately). To this age belong some of the most brilliant names in Grecian history — Xenophon, Herodotus, Socrates, Plato.

5. THE BOOK OF MALACHI contains four chapters in which the degeneracy of the age is vigorously assailed; oppression, bribery, profanity, neglect of temple support, imperfect offerings, and other flagrant sins are sternly denounced; and the character of God as the supreme Ruler and Father of His people, and their final and righteous Judge, is outlined with great vividness. On the "pure offering" of chapter 1: 11 the Roman Catholics depend for their defence of the doctrine of the mass. The Book serves as a connecting link between the two Testaments, closing, as it does, the old canon with the preaching of repentance, and with the prediction of the great forerunner whom we meet on the very threshold of the new. Says Ewald: "The age of Ezra — the last pure glow of the long days of the Old Testament seems — produced one more prophetic work, the brief composition of Malachi. With its clear insight into the real wants of the time, its stern reproof even of the priests themselves, and its bold exposition of the eternal truths and certainty of a last judgment, this Book closes the series of prophetic writings in a manner not unworthy of such lofty predecessors. And, indeed, it is no less important than consistent in itself that even the setting sun of the Old Testament days should still be reflected in a true prophet, and that the fair days of Ezra and Nehemiah should in him be glorified more nobly still."

6. HOME READINGS: Monday — Mal. 1: 6-11; 3: 8-12. Tuesday — Deut. 16: 9-17. Wednesday Luke 6: 30-35. Thursday 1 Cor. 8: 1-9. Friday — 1 Cor. 8:

### "It is an Ill Wind That Blows Nobody Good."

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10-31. Saturday — 1 Cor. 9. Sunday — 1 Tim. 6: 8-19.

## II Introductory

The last of the Old Testament prophets was by no means the least in the severity of his rebukes, and the vividness and scope of his predictions. Every utterance is specific, pungent, leaving no room for mistake. Just before our lesson begins Malachi has enforced the old truth that God loved Israel. Love should beget love — but it had not. Addressing the priests, he intimates that they were the sons and the servants of the Most High, but they had treated Him with neither the honor nor the service which were rightly His due. They had despised His name. Did they skeptically inquire, wherein they had despised it? In offering to Jehovah "polluted bread, and imperfect animals, blind and sick, for sacrifices, all of which showed the contempt they felt for the temple worship." They would not dare to insult their Persian governor by such offerings. Under these conditions what use was it to beseech God to be gracious? Why not shut the doors of the temple and cease to kindle fires upon the altar? For "I have no pleasure in you, saith the Lord." But if His own priests despised His name and degraded His worship, He did not, or would not, lack the devotion of faithful hearts. Gentile races the world round would hold His name in reverence and offer to Him incense and "a pure oblation."

Our lesson then passes to the third chapter, and takes up the growing neglect of the people to pay their tithes and support the temple worship. There was but one name for this indifference to righteous and solemn obligations, and he uses it. "Will a man rob God?" he abruptly and fearlessly asks. And then he brings the charge direct and arraigns the whole nation as guilty of sacrilege. "Ye have robbed Me;" and lest there should be any mistake he adds the specification: "In tithes and offerings." They had not probably looked at their misbehavior in this light; they had not realized that they were cheating God out of what was justly His due; they had probably called it by a softer name; but they could not deny the charge, and they could not fail to see the connection between this breach of obligation and their waning prosperity: "Ye are cursed with a curse, for ye have robbed Me, even this whole nation." Still, though they had grievously sinned, the day of grace had not passed. Let them truly repent, and honor God's house once more with tithes and offerings, and heaven's pent-up blessings should be showered upon them beyond their capacity to receive. No longer should the locust devour, nor the fruitage of the vineyard be prematurely cast. There should be a "delightful land," conspicuous among all the surrounding nations for the Divine favor and blessing.

## III Expository

6. A son honoreth his father, etc. — especially when that father is just and loving, as God had just claimed that He had been. Where is mine honor . . . my fear? — Jehovah through His messenger is expostulating with the priests. The specification of

the charge comes later. That despise my name. — Not only had they failed in due honor and fear, but their conduct betrayed contempt. Wherein have we despised thy name? — "The same captious spirit of self-satisfied insensibility as prompted their question of verse 2, 'Wherein hast thou loved us?' They are blind alike to God's love and their own guilt" (J., F. and B.).

7. Ye offer polluted bread upon mine altar — not strictly "bread;" sacrificial offerings are referred to (Lev. 21: 6, 8, 17, 21, 22; Num. 27: 2). It was ordained that these were to be of the choicest, absolutely without blemish. Wherein have we polluted thee? — The priests brazenly keep up the contention. In that ye say, The table of the Lord is contemptible. — They may not have said it in words, but they said it unmistakably in conduct.

8. And if ye offer the blind . . . not evil? — R. V., "And when ye offer the blind for sacrifice, it is no evil!" a change in rendering which makes the argument more vivid. If ye offer the lame and sick, is it not evil? — R. V., "And when ye offer the lame and sick, it is no evil!" You profess it is no evil to lay on God's altar what is worthless, what you cannot sell or eat yourselves! You think it is no evil to permit the people to offer such niggardly sacrifices! Offer it now unto the governor. — "Your earthly ruler would rightly feel insulted if you offered him the offering which you coolly put off on God."

9. And now . . . beseech God that he will be gracious unto us (R. V., "entreat the favor of God that he may be gracious unto us"). — You know how your earthly ruler would behave if you treated him so shabbily; suppose now, after this despicable

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treatment of God on your part, you seek His favor. What can you reasonably expect? This hath been by your means. — You are responsible for this condition of things. Will he regard (R. V., "accept any of") your persons? — Will He show you any personal attention or favor while you thus dishonor Him?

10. Who is there even among you, etc. — R. V., "Oh, that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain." Is there no one among you who sees things as they are, and who would show, by shutting up the temple altogether, that the present style of worship is vain?

11. For. — Even if the temple be closed, and My own people repudiate Me. From the rising of the sun even to the going down of the same — from end to end of this round world. My name shall be great (R. V., "is great") among the Gentiles — spoken anticipatively; "the present as foreshadowing the future." Incense shall be (R. V., "is") offered — prayer and praise. And a pure offering — sincere, whole-hearted.

The hour is coming when the true worshipers, not in Jerusalem only, but in every place, shall offer a sincere and pure offering in spirit and truth, and a living sacrifice of their souls and bodies to the name of Jehovah. In this prophecy is involved the thought of the kingdom of God taken from the Jews and given to the Gentiles; the abrogation of the old dispensation wherein the worship of the Father was confined to one place (Deut. 12: 13); the coming of the hour when the true worshiper shall worship the Father in spirit and truth (Doherty).

8. Our lesson skips to the 8th verse of the 31 chapter. Will a man rob God? — An omitted duty is here treated as a positive and outrageous sin. Their robbery consisted in not paying the tithes and offerings; or, if they paid them, in bringing offerings imperfect in quality. Tithes — a tax levied for the support of religious worship and of the priesthood, consisting of one-tenth of the products of the soil, etc. (Lev. 27: 30-33). A second tithe was levied for charitable purposes. Offerings — either to be taken generally, including sacrifices and offerings of all kinds, or, what is more probable, the first-fruits of corn, wine and oil (of which at least one-sixtieth went to the priests; see Deut. 26: 1-15; Num. 18: 12, 13); and the firstlings of clean beasts (Num. 18: 15-18).

9. Cursed with a curse (R. V., "the curse"). — The famine and scarcity brought about by the ravages of the locusts was the particular "curse" that was laid upon them for their niggardliness and disloyalty as a nation.

10. Bring ye all the tithes (R. V., "the whole tithe"). — "You complain of poverty. Bring the tithe. Do your duty. Do not sit waiting for better times, but take the best you have, and bring it to the temple, and put the Lord to the test. Make the experiment, and see who is properly the cause of this curse, the Lord or yourselves. Do your duty, though it takes the last stay from under you; and then see if He will not meet and bless you" (Kirk). Storehouse — the chambers reserved in the temple for the storage of offerings (2 Chron. 31: 11). Prove me now herewith — a challenge which has been tested times without number and found to be gloriously true. "God is forever the same," says Dr. Cowles, "and certainly is no less bountiful of blessings under the Christian than under the Jewish economy." There is really no limit, short of our capacity, to the spiritual blessings God will confer on those who seek aright. Windows of heaven. — The blessing was to descend like a deluge of rain. Not room enough — a striking description of superabundance.

11, 12. Will rebuke the devourer — the

locusts, which were especially dreaded. Neither shall your vine cast her fruit. — The grapes shall not fall unripened. The next verse presents a bright picture of a land famous for its prosperity, and flourishing like a garden beneath the smile of God.

#### IV Illustrative

Near London there dwelt an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the Sabbath earnings and easy shillings which Thomas had forfeited from regard to the law of God. So when the visitor asked their contributions, she interposed, and said, "Why, sir, we have lost a deal by religion since we first began; my husband knows that very well. Have we not, Thomas?" After a pause Thomas answered: "Yes, we have, Mary. Before I got religion, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarreling with you; and that, you know, I have lost. And then I had a burdened conscience, and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and like a millstone cast into the sea. And, Mary, you have been a loser, too, though not so great a loser as myself. Before we got religion, Mary, you had a washing tray in which you washed for hire; but since then you have lost your washing tray. And you had a gown and bonnet much the worse for wear; but you have lost them long ago. And you had many an aching heart concerning me at times; but this you happily have lost. And I could even wish you had lost as much as I have lost, for what we lose for religion will be an everlasting gain."

#### FINE ARTS


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## OUR BOOK TABLE

**The Foundations of the Christian Faith.** By Rev. Charles W. Rishell, Ph. D. Library of Biblical and Theological Literature. Edited by George E. Crooks, D. D., and John F. Hurst, D. D. Eaton & Mains: New York. Price, \$3.50.

This large volume of 604 pages by Professor Rishell, of the School of Theology, Boston University, is the ninth in "The Library of Biblical and Theological Literature," edited by Dr. Crooks and Bishop Hurst. The object of the work is stated in the Preface: . . . "to examine the foundations upon which our faith rests, in order to discover whether we are the victims of delusion, or they who reject teachings to us as sacred and true, . . . to keep in view the fundamentals, that is, those positions which, if securely held, provide for the maintenance of the whole Christian contention."

With this purpose in view, two methods present themselves — a positive statement of the Christian foundations with the arguments in their support, or a review of the objections of opponents as an introduction to the positive statement of the Christian foundations. The first method would have the advantage of brevity and consecutive argument. The second would demand a more comprehensive work with more or less repetition, but not necessarily a more valuable work. Dr. Rishell chooses the latter method. Hence, in a measure, the bulkiness of the volume.

After a brief introduction defining the nature and the scope of the work, the book is divided into eight general topics as follows: "The Relations of Philosophy and Christianity," "Scientists and Theologians in Conflict," "Christianity and Modern Historical Science," "The Struggle of Christianity with Antichristian Ethics," "Christianity and Opposing Religious Theories," "The Doctrines Concerning Man," "The Doctrines Concerning God," "Revelation." Under the general division of "Philosophy and Christianity" Atheism is dismissed as failing to account for the world. Agnosticism, especially in its Huxleyan form, is traced back to the philosophy of Hume and Kant, and in the interest of correct terminology the name of Apistism is given to it. Agnosticism is declared to be "ill founded and deceptive . . . and in so far as it conflicts with Christianity entirely without claim upon us as thinking beings." Pantheism, in its older form, is traced from the time of Averroes, and upon examination is dismissed as a system "built out of nothing, upon nothing, by nothing." In its newer form of Monism the theory is discussed at length. R. Manes, before his return to Theism, Höfiling, and Haeckel are taken as its best representatives. Monism is found to be a "dismal failure" both in theology and psychology.

In the second general division an attempt is made to reconcile, not science and religion — they never have been in conflict — but scientists and religionists. They always have; and it is to be feared the warfare is far from ended. But something is contributed toward peace in the well-stated position that the field of science is limited to the order in which the world was made, and has nothing to do with the Agent by whom it was made. Miracles are declared to be no violations of the uniformity of nature. They do not conflict with scientific thought. Nor, on the other hand, does the stability of the natural order militate against the miracles of the New Testament. The New Testament miracles are defended. The charge that Christ was a thaumaturgist is shown to be untrue, and the trustworthiness of the gospel records, including John, is maintained.

The fourth general division deals with Ethics. On the whole, this is one of the most satisfactory parts of the book. The

superiority of Christian ethics, the law of love as taught by Christ, is strongly stated and clearly argued. The point is overstated in the sentence: "Only in the light of the Christian doctrines of God, and the divine image, and immortality in man, can we find any sufficient reason why the individual should be just, or honest, or benevolent." We suspect that a fairly good reason why the individual should be both just and honest could be given entirely apart from any Christian doctrine. But in spite of this his argument against the objections to Christian ethics — that it is based upon external authority, sanctioned by rewards and punishments, that man has no need of help from God, and that it is impractical — is clear and strong, and will undoubtedly stand. But even this part would be greatly improved by the omission of the epithets, "dastardly," "willing ignorance" and "malice." These blemishes are all the more noticeable from the fact that only rarely, i. e., in his characterization of Haeckel, he fails to maintain the repose of the philosopher and the tenderness of the Christian. But our author does good service in demanding that men shall estimate Christian ethics by the words and life of Christ.

The fifth general division — "Christianity and Opposing Religious Theories" — has little, if any, logical place in the argument, and could be omitted to advantage. The religion of Positivism, Ethical Culture, Theosophy, and Christian Science may all be false, or inferior to the Christian theory, and still that theory be false or untenable. Besides, the reader will ask, why spend so much time in the discussion of a subject that can be dismissed with the assurance that except where it borrows from Christianity it is "ridiculous?" Nor does the introduction of a serious refutation of the metaphysics, the science and the pantheism of Mrs. Eddy give either strength to the argument or dignity to the book. Besides, if Christian Science — which, by the way, is neither Christian nor scientific — is worthy of discussion, why should you omit Mormonism, or endless other "isms?"

With the sixth general division the author begins his constructive work. Up to this time he has been clearing the way. Now he begins to state the great fundamentals of our faith — Man, God, Revelation. In his discussion of the doctrines concerning man he argues successfully four general propositions: Man has a spiritual nature. The spiritual nature in man is personal. The spirit of man is immortal. The spirit of man is sinful. He guards himself very carefully and properly by insisting that he is not giving a demonstration of knowledge, but reasons for belief. He rightly insists, too, that the contest is not faith *versus* knowledge, but belief over against belief. He does not deny, nor does he accept, the theory of evolution. By the way, just what is evolution? If you use the word, you need to pass around a dictionary with it. He does insist that the brute origin of man is unproved and improbable. He holds that man's origin is not of very great antiquity. He entirely rejects the brute origin of evil, and holds the theory of the fall substantially as outlined in the story of Genesis.

The argument for the existence of God is based upon the universality of that belief, and the mental superiority of those who so believe, together with the old argument from design. He discusses the sinlessness of Christ, the probability of a revelation, and the authenticity of the Christian revelation. The book as a whole shows wide reading, patient effort, great ability, very clear statement, and a manifest purpose to find the truth. The author's evident familiarity with the German tongue stands him well in hand. There is not an obscure sentence in

the book. There are some very fine specimens of deep, close reasoning. But, beyond all question, the value of the work would have been greatly increased had it been kept, as we think it could, within a very much smaller compass.

**Two American Boys in Hawaii.** By G. Waldo Brown, Author of "The Woodranger." Illustrated by Louis Meynell. Dana Estes & Company: Boston. Price, \$1.50.

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## Magazines

—The *Journal of Theological Studies* for October (Vol. I., No. 1) will challenge the attention of Biblical scholars who desire to deal with original sources of truth as presented by representative scholars of Europe. Macmillan & Co. have done the cause of Biblical study a great service by rendering this review available to American students. The leading contributions in this issue are: "Recent Research on the Origin of the Creed;" "A Practical Discourse on Some Principles of Hymn Singing;" "The Acts of the Apostles (I.): A Criticism on Lightfoot and Headlam;" "The Acts of the Apostles (II.): A Plea for an Early Date." (Macmillan & Co.: New York.)

—The Northern reader of the *Methodist Review* of the Church South for November-December, as he examines the contents, will very likely turn, first, to the contributions from Prof. H. C. Sheldon on "Richard Rothe," and from Prof. Dallas Lore Sharp on "The Old Song of Solomon: The New Song of Songs." Maurice Thompson has a critical article on "Some Elements of Literary Art." Bishop Galloway writes upon Rev. Learner Blackman. R. N. Price, D. D., has a very suggestive and instructive paper on "Some First Things of Methodism." Dr. Tigert, the editor, discusses ably "The Science of Duty." It is a strong and critical number. (Barbee & Smith: Nashville, Tenn.)

—"Native Unrest in South Africa" is advertised by the editor of the *Nineteenth Century* as the most important contribution in the November issue. Edward Dicey, writing upon "After the Present War," closes with the statement that "having gone to war, we should refuse to make peace until our work is done—our object achieved." H. W. Massingham is daring enough to venture to interpret and prophesy "The Future of Lord Rosebery." W. H. Mallock has a great paper on "The Intellectual Future of Catholicism;" and Max Muller writes upon "Literature before Letters." (Leonard Scott Publication Co.: New York.)

—The November *Chautauquan* presents a delightful table of contents, with a cover design showing the United States Pavilion

at the Paris Exposition, 1900. It is pleasant to wander in the editorial "Highways and Byways." "Word-Coinage by Living American Authors," "School Children who Govern Themselves," "Christianity and Socialism," "The Expansion of the American People," "The Paris of Today," "The Inner Life of John Greenleaf Whittier," are some of the topics treated. A portrait of Whittier at the age of thirty-one is given as a frontispiece. (Chautauqua Press: Cleveland, Ohio.)

—The contributions of the *Contemporary Review* for November take their color very strongly from the war with the Boers. A half-dozen of the thirteen papers relate to this war. There are three contributions on religious subjects that are notable: "The Lambeth Opinion and its Consequences;" "The Silence of God;" and "Christian Dogma and the Christian Life." It is a very vigorous and timely number. (Leonard Scott Publication Company: New York.)

—Prof. Graham Taylor's contribution in the *American Journal of Sociology* for November will attract favorable attention. He is a specialist on this topic. George H. Mead discusses "The Working Hypothesis in Social Reform." V. S. Yarros treats "The Press and Public Opinion;" and Arthur MacDonald, "Alcoholic Hypnotism." (University of Chicago Press: Chicago.)

—The *Methodist Review* for November-December presents a tribute to the late Dr. Alpha J. Kynett by Dr. George Elliott, who well knew and critically presents that colossal man. Dr. James Mudge has a discriminating paper on "Tennyson and his Teachings." Dr. S. J. Herben, assistant editor of the *Christian Advocate*, has a reply to the question: "Is the Power of the Pulpit Waning?" The contribution is readable and suggestive, the writer concluding that: "A great need of the pulpit today is the immediate and complete return to the preaching of the Cross of Calvary." Dr. Herben takes the conservative attitude against Biblical criticism, and thinks that much of the preaching of today "does not grip the consciences of men" because of the prevalence of these modern views. The editorial departments contain vigorous discussions of vital topics. (Eaton & Mains: New York.)

—The complete novel in *Lippincott's* for December is by Mark Lee Luther, entitled, "The Livery of Honor." Prof. C. A. Young, of Princeton University, contributes an instructive and timely paper upon "The November Meteors." "Miss Melissa's Miracle" is a study in Christian Science by Ellis Meredith. In "A Landlocked Sailor," Sarah Orne Jewett gives us a new character in Irish Mike. It is an excellent number. (J. B. Lippincott Co.: Philadelphia.)

—*Donahoe's Magazine* for November contains a pleasing list of articles and stories and poems, including, among others, "Irish Shrines," "Memories of the Olympia," "The Sixth Church in Rome," "The Future of Electricity," "Looting the Churches," etc. There are fresh chapters in the serials—"The Hand of the Crusader," by Katharine Tynan Hinkson, and "A Plaything of Fate," by Anna C. Minogue. (Donahoe's Magazine Co.: 611 Washington St., Boston.)

—It is with a distinct sense of pleasurable interest that one turns to the monthly budget of "Chronicle and Comment" in the *Bookman*. This department in the November issue maintains its usual high standard, and is well illustrated. "New York in Fiction" (III) is entertainingly described and pictured by Arthur Bartlett Maurice. Frederic Taber Cooper introduces "Frank Norris, Realist." There is a long installment of "Janice Meredith," but the end is not yet. (Dodd, Mead & Company: New York.)



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January Number contains a symposium on Training Sunday School Workers, by the Secretaries of the State Sunday School Associations of Pennsylvania, Kentucky, Wisconsin and Province of Ontario.

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## Epworth League Department

Edited by REV. FREDERICK N. UPHAM.

### Epworth Pastorals

Perhaps it would be just as well now to call a halt, and henceforth dispense with the thin and threadbare witticism about Methodists and collection-boxes. If it ever was specially pertinent—which is by no means clear—its pith and point are today altogether wanting. We take no more collections than do other Christian churches. If we did, it would be rather to our credit than otherwise. The supposed witticism is generally spoken with a rather disparaging tone. It would seem to have a cheapening infection. However used, it is now misused, and once and for all let us consign it to a place among the traditional and the obsolete.

Suggested by the above paragraph two or three other words are in order: Sensitiveness on the money question in the church. There is much of this, altogether too much, we believe. Men have been known to cease their shouting and women to discontinue their singing at the mere mention of a collection. A coldness, as frigid as an icy breath, has stiffened many a service into a deathly rigor when once the consecration of the purse became the theme. Isn't this true? A thousand preachers sadly answer, "Yes." There's a yawning chasm here between the preaching and practice. "All for Jesus" is somewhat amended at this particular point. It would appear in some quarters that the proportion of praying to paying is as 16 to 1. The country recently repudiated the latter as a financial formula. Would that the church might as emphatically reject it as a ratio of grace and generosity!

In not a few instances he who presents a benevolent cause is by some called "a beggar." It is an ungracious word. To use it in this connection is extreme discourtesy, wretched sense, and proof positive of inherent littleness of soul. That it is often thoughtlessly used, tends to mitigate the seriousness of the outward offence, but does not greatly ameliorate the inner condition of heart and mind. The fact is, that we Christians do not take giving seriously enough. This is largely because the right theory of possessions is either unknown or forgotten. The Christian teaching is of *stewardship*, not ownership. Possessions whether of abilities or means are entrusted funds. We administer an estate as executors of a probated will. That's the Bible doctrine of living.

"This grace also." The grace of generosity—that is Paul's thought. No hint of irksome duty, or unwelcome tax, or persistent begging, but "this grace also." It is not only an evidence of grace, but a means thereof as well. To give is often the best way, in fact the only way, to get. Since selfishness is sin, it is therefore deceitful. It teaches that to accumulate is to enrich; to hold

is to save. To disprove these lying propositions one need not to open the Bible. Plain common sense can see this. Ask the river why it flows, the sun why it radiates heat, and the brain the reason of its mental sweat. Listen as they say, "We must," and then give in turn the alternative—the stagnant pool, the crisp cinder, the fool.

To learn to give cheerfully, regularly and largely, not grudgingly, would to many Christians be the crossing of Jordan into the land of promise. It would equal the baptism of the Holy Ghost. It would be, in short, to some that sacred blessing itself. "This grace also."

### The Table of the Lord

It is sadly observable that not a few Christians stay away from the Lord's Supper. The importance of this holy sacrament can scarcely be over-estimated. Failure to discern its supreme significance is evidence of spiritual shortsightedness. Neglect of the observance is cruel ingratitude. "Do this in remembrance of Me." These inexpressibly tender words ought to lead every lover of the Lord Jesus immediately, when opportunity offers, to that blessed table where Christ Himself presides, is made known in the breaking of bread, and, to those who believe, becomes unspeakably precious.

### Notes

— It was a high privilege to have heard Prof. Winchester's splendid lecture on "The Bible as Literature," at the League Convention of the Springfield District, Nov. 17, in Trinity Church, Springfield.

— There's meaning in calling the assembly of Christian people for worship a *service*. When people as well preacher render it, then it is rightly named.

— The Canadian Epworth people are giving generously to their Twentieth Century Fund. They are also helping in the mighty effort to save their great St. James' Church in Montreal from its heavy debt. Success to them!

— Next summer the ocean liners will carry great hosts of Endeavorers to London. They will be transports in the service of the Great King, bearing soldiers of the Cross not to bloody strife, but on missions of sacred and peaceful purpose.

— We dare suggest that there are times when simplicity in prayer-meeting topics is greatly to be desired. If the League prayer-meeting is lacking in ready spontaneity, probably the trouble is a too heavy subject.

— The quiet work that never is noticed in print is by no means forgotten on high, where honorable mention is of supreme value.

— It is well worth keeping in mind, so we reproduce it here: Dr. Bashford, president of Ohio Wesleyan University, says that only one fifth of one per cent. of the men of our nation are college-bred men, yet they comprise 5 per cent. of our senators and 75 per cent. of our Supreme Court judges. A college-bred man has 270 times as good a chance to be a millionaire, 300 times as good a chance to be a congressman, as one who is not. Higher education increases a young person's opportunities four hundred fold.

— Rev. O. W. Scott, Junior League superintendent, reports eleven new Junior chapters recently formed.

### The Pervasive Scriptures

How extensively have the words of Holy Scriptures pervaded our modern English literature and speech! To a greater degree, even, the *thoughts* of the Book have permeated like a precious leaven the entire thinking of Anglo-Saxon Christendom. The following paragraph, taken from a beautifully written and comprehensive paper by Miss Sara M. Kneil, are interesting in their bearing on these points:—

"It is well worth noting how often we turn to the Bible for sentiments, mottoes, inscriptions, sententious sayings, choice and appropriate quotations: 'M'z'pah' is our watchword at parting. Happy lovers engrave on their wedding rings Ruth 1: 16, 17. Over the cemetery gate in Brookfield, Mass., is written: 'Until the day break and the shadows flee away.' Over another in Rochester, Vermont, the inscription is: 'Then shall this mortal put on immortality.' On a memorial stone in Blandford, Mass., are the words: 'Man goeth unto his long home and the mourners go about the streets.' On the tablet to the memory of William Hamden, express-messenger, is inscribed: 'The king's business requires haste.' Over the English post-office in Hong Kong is the sentence: 'As cold waters to a thirsty soul so is good news from a far country.' On the title-page of a textbook in rhetoric is printed: 'How forcible are right words!'

"A very interesting fact was brought to light three months ago by the magazine, the *Book-Buyer*. It offered a prize for the sources of about forty familiar book-titles, most of them belonging to novels of recent year.. These are such as were traced to the Bible: 'Many Inventions' (Ecclesiastes 7: 29); 'Upon the Face of the Waters' (Genesis 1); 'Passing the Love of Women' (2 Samuel 1: 26); 'Little Rivers' (Ezekiel 31: 4); 'A Brother to Dragons' (Job 30: 29); 'Seats of

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the Mighty' (Luke 1:52); 'In His Steps' (1 Peter 2:21); 'Ancient and Honorable' (Isa. 9:15); 'Signs and Seasons' (Gen. 1:14); 'Locusts and Wild Honey' (Matt. 3:4); 'As One Having Authority' (Matt. 7:29)."

### Points from Practical Experience in Junior Work.\*

WARREN CHOATE.

Supt. Junior League, Rockville, Md.

#### WHEN AND WHERE TO MEET.

THIS question confronts the Junior League superintendent who is desirous of doing the best she can for those under her charge. The general time of holding the weekly meeting for devotion and instruction is Sunday afternoon at 3 o'clock. There are chapters that meet on Saturday afternoons or on other week-day afternoons or evenings, but Sunday afternoon seems to be the most convenient time. Perhaps one of the most unfavorable places of meeting is in the large audience-room of the church, and yet there are a majority of Junior chapters in country places that have no other place. Perhaps the superintendent of the city chapter who has her comfortable smaller rooms appropriately furnished and decorated would feel decidedly uncomfortable to be compelled to conduct her meetings in a large church audience-room. The disparity between the size of the big room and the size of the little Juniors and their numbers is often apparently a serious obstacle to a successful meeting. But I want to say, in regard both to times and places of meeting, that "where there is a will there is a way," and a whole-hearted and earnest-hearted superintendent will adapt herself even to unfavorable circumstances, and succeed notwithstanding them.

#### HOW TO BE A SUCCESSFUL SUPERINTENDENT.

This is a most difficult question to answer in particular, because the conditions in one place may be so different from those in other places. I might say, however, that it is not necessary for the man or woman, young or old, to be childish in his manner or talk to deal successfully with children. It is not necessary for him to be light and trifling in his dealings with them. Neither should he be solemn and sad. In his audible prayers and talks with and to the children his language need not be so childish as to be ridiculous, neither should it be so great as to be big words as to be unintelligible. Let there be no hypocrisy of words, but let him be natural, hearty, true and loving. Let him rebuke and reprove in love when necessary, but let him find it seldom necessary. Many times he will find occasion to speak words of encouragement and praise to them that will cheer his own heart as well as theirs. A heart for the work, a good degree of patience, a cheerful spirit, faithfulness in attendance, a sufficient mental ability for such an important office—these are five qualifications that a true Junior League superintendent ought to have. Consecrated in all humility to the service of our Lord and Master Jesus Christ, he will be a successful superintendent, and souls will be given to him as his reward.

#### CONDUCT OF SUNDAY AFTERNOON MEETINGS

How to conduct these meetings will require quite a draft on the resources of the resourceful superintendent. Fifty-two meetings in a year that will be sufficiently varied and attractive to make all the Juniors really want to be there will require inventive and appropriating powers. Some methods we can invent, others we can borrow and appropriate to our uses. We will try some and fail in them; others will prove

themselves to be useful and practical. One of the Juniors—alternately a boy and a girl—each Sunday afternoon may be selected by the department of Worship to arrange and conduct the opening exercises a month in advance, to select the hymns, the Scripture, and either lead in prayer or call on some one to pray. These exercises occupy say ten minutes, or at the most fifteen minutes. The department of Instruction then takes fifteen minutes for drill in Bible exercises or such other instruction as the leader of that department has prepared. Fifteen minutes are then given for roll call, recitation of verses, and such exercises. All the foregoing, interspersed with singing and with suggestions from the superintendent, leaves ten or fifteen minutes of the hour for suggestions from the department of Practice as to visitation to the sick, collection and distribution of flowers, and other items of practical work that department has arranged for. All this requires usually the presence of the superintendent and the leader of each department at each meeting, and this is as it should be. No drag in the exercises, everything moving with promptness, but not with haste, the leaders and Juniors all interested, the hour passes swiftly and pleasantly, and good work for the Master can be secured.

#### SENIOR JUNIORS AND JUNIOR JUNIORS.

It is inevitable that boys and girls who were quite little people when the League chapter was first organized will grow in course of time into big boys and girls, but new little boys and girls will also be coming into the League while these older ones are growing. And some superintendents have had much trouble and anxiety with this feature of the work. How are these big boys and girls to be retained and to be made willing to class themselves with the little ones? They are not quite big enough for the Senior League, and the latter is not always in condition to receive them and take care of them. The Intermediate League was at one time suggested and in some cases put into actual operation. But this multiplied machinery and meetings and the need for trained workers to such an extent that it has not provided for the case. I have tried for about one year a plan that has proven entirely satisfactory. I gave to each one of these older and bigger Juniors two of the little Juniors to be under his or her special charge. They sit together in a particular seat in the meeting. This has worked well, for every one goes at once to his seat and we are not scattered about, and better order is thus secured. Then if one of the little Juniors is sick and absent the older Junior looks after her. Each class has its attendance card, and the attendance is marked by its leader each Sunday.

#### BUSINESS MEETINGS.

The Junior League constitution provides for the holding of business meetings monthly. We have rarely failed to have a large and enthusiastic attendance at these meet-

ings. They are held on one of the Friday evenings of each month, the aim being to meet early and get home early. We have encouraged the parents of the boys and girls to invite us to their homes for these business meetings, and so well pleased have these parents been that we are rarely without an invitation, sometimes having them promised three months ahead. After social intercourse while the Juniors are gathering, we hold the business meeting, and this is always in charge of the Juniors, the superintendent and his assistants being ready to suggest and advise. In this way the boys and girls become somewhat familiar with parliamentary rules and methods of conducting meetings. The roll is called and each Junior answers with a verse of Scripture and his monthly dues of five cents. But we have an agreement that if any one of them finds it inconvenient to have the dues, the verse of Scripture will excuse her. After the business meeting an hour is given under the charge of the department of Entertainment, all kissing games being ruled out. Some light refreshment provided by the hostess, and the delightful evening is over. We always have a large attendance at these meetings.

#### RESULTS.

There are minor and major results, or, rather, there are several minor results and one great, supreme and far-reaching result, that every well-managed Junior League will accomplish. Some of the former are the following: It will train the boys and girls into good workers in the church; it will teach them how to manage and conduct a meeting; it will develop certain talents for church work that might otherwise never be developed; it will cultivate in them kindness and consideration for each other; it will teach them a spirit of reverence in the devotional exercises; it will help to hold them together as comrades and for the church; it will teach them to be missionary workers, to be temperate, to be kind to animals, and it will in various ways set them to work on errands of mercy and help, and be a potent influence in raising them to be good men and women. These things that we have called "minor" things for comparison's sake might well justify any man or woman giving time and his or her best talents and endeavors to engage in accomplishing them. They might and should call for all the co-operation that the church can bestow, but they would fall short without that one great supreme and all-important result, the eternal salvation of the boy and girl.

This is the greatest thing in our work—to save these young people. The seeds we sow may not, and I may say will not, bring forth the harvest at once; but if our hearts desire it, God will give it to us. What more glorious reward than this, that we can be instrumental in a few years of training half a hundred boys and girls for the Master's work, and bring them safe home to Him when He calls for our report at the end?—*Epworth Era*.



# RISING SUN

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\* Read before the Epworth League Union of Washington (D. C.) and vicinity.

## League Prayer Meeting Topics for December

REV. MATTHIAS S. KAUFMAN, Ph. D.

December 3 — Until He Come — the Lord's Supper. 1 Cor. 11: 23-28.

"By Christ redeemed, in Christ restored,  
We keep the memory adored  
And show the death of our dear Lord,  
Until He come."

A new intensity of interest for the Lord's Supper was experienced when I enjoyed the privilege of celebrating it very close to the place where it was instituted. Once on a Sabbath morning, in our large dining tent, just outside the Jaffa gate at Jerusalem, we observed this holy sacrament. Again on Mt. Zion, in the Church of England, not far from the Upper Room, it was our deeply appreciated joy to kneel at the altar and receive the emblems of Christ's broken body and shed blood. It was Thursday night, April 3, the reckoned anniversary of His agony and betrayal. After the service in this church, some thirty of us passed out through the city gates, down over the brook Cedron, to the Mount of Olives near Gethsemane. Here we engaged in a most solemn and impressive service of Scripture reading, prayer and hymn-singing. The full moon shone brightly, and the air was chill — just such a night, we imagined, as the one that closed in about Christ and His disciples when the mob came there and arrested our Saviour. How real it all seemed! What vivid soul visions came to us in that quiet, lonely place! Never again could we doubt the reality of Christ and the precious truths emphasized by the Holy Communion.

The various meanings of the Lord's Supper are so simple and natural that a child can apprehend them; yet so profound that no finite mind can fathom their depths. Leave the incomprehensible till He shall come and make it plain. Cherish the simple and practicable.

1. How common is the table from which we take daily food! At this sacrament we gather about our Father's table, we are His children. In love and fellowship we partake of this spiritual feast.

2. It is a memorial, a monument, preserving most effectually the name and work of our Lord. Marble crumbles. Brass perishes. But the deeds of living persons may be repeated from age to age. For nearly nineteen centuries this monument has spoken of Christ. It will continue doing so till the end of time.

3. It is a profession of faith in Christ, the efficacy of His atonement, His Deity, His power to forgive sins and save the soul; a confession of all the essential truths of the Gospel.

4. "Do this," says Christ. Hence when observed it is an act of obedience which must be pleasing to Him. Refusal to partake of the Lord's Supper is disobedience. How can any one claim to be a Christian who neglects this duty?

5. It is swearing fresh allegiance to our Commander. Every time we receive the bread and wine we say in act that we will strive to be truly loyal to Christ.

6. One of its names is the Eucharist. This means a grateful, joyous recognition of God's unspeakable gift. Sorrow fills the heart in sympathy with Christ on account of His sufferings; but songs of thanksgiving swell and break through the soul in view of His triumph and the blessings He purchased for us.

7. Perhaps the most precious of all its meanings is that of communion. Where in all this world do we draw so close to Christ and to His followers as at the Lord's Supper? Surely here every evil desire ought to find crucifixion and every noble affection be strengthened. Here we commune with our Saviour. Here we have beautiful Christian fellowship, feeling "the tie that binds our hearts in Christian love." Are we not also here drawn nearer to the dear ones

who are safe at home in heaven? It is one family. Some are here, many more are there.

"Angels and living saints and dead  
But one communion make;  
All join in Christ, their living Head,  
And of His love partake."

8. Forgiveness of sin is here assured. "Without the shedding of blood there is no remission of sins." Christ shed His blood. This sacrament is a constant reminder of this great fact. Through faith in Him all our sins are blotted out.

9. Faith is strengthened. This ordinance is God's covenant with man that He will do all that He has promised. Obedience always increases confidence.

10. Love for Christ and man is intensified. Above all else it is a feast of love. Love prompts and inspires the whole service.

11. It deepens our anxiety for unsaved friends. How appropriate here to pray that our lives may become so pure and Christlike that we may win all our associates to Christ!

12. We are bidden to observe this sacrament "till He come." He is to come. Now He is preparing a place for every one of His true children. He will appear to take us to Himself. Let us not dread death. Jesus will be with us then to relieve our loneliness and to light up the dark valley with His own smiling face.

"O blessed hope! with this elate  
Let not our hearts be desolate,  
But strong in faith, in patience wait  
Until He come."

December 10 — The Indwelling Presence. Col. 1: 21-29; Gal. 2: 20.

When Nansen, the explorer, went to the Arctic regions in search of the North Pole, he took with him a phonograph. Into it his wife, an accomplished singer, had sung some of her most beautiful songs. His little children, too, had talked into it their own sweet words of affection. When in that lonely waste how comforting those familiar home-notes; how cheering those songs; how precious those prattling voices! What assurances were they of love! Without irreverence, may we not think of God's Word as a phonograph? Into it He has uttered His voice of love for each one of us personally. Into it He has spoken His promise of peace and power. Among these most richly gracious assurances, much prominence must be given to those of our present lesson. "Christ in you the hope of glory," "Every man perfect in Christ Jesus," the ultimate goal. What could be more satisfying to a soul hungering after divine fullness? What more encouraging to the heart that aspires? Notice that this glorious indwelling is, —

1. Not mere truth in the abstract.

2. Not a cold formula laid down whereby you take certain steps and reach certain results.

3. Not religious partisanship to be embraced by those only who can adopt a particular set of phrases.

4. Neither is it fanaticism nor crankism, narrowing the soul to bigotry.

5. Rather is it expansion of the whole man into larger and richer character. How could it be otherwise? For it is the Christ-life in you, the real personal Christ within. He stands for largeness, fullness, completeness, perfection. How wonderful! How delightful!

### INFILLINGS.

1. An abject pauper died in a London poor-house. To him had fallen a little estate. But he counted it worthless. And indeed it was, in so far as vegetation was concerned, for it was not at all fertile. After his death, however, it was discovered to be rich in copper ore, and today his heirs are reveling in luxury.

2. Is not this the pitiful condition of many present-day Christians? They once received forgiveness and were adopted into God's family and made heirs of God, but gradually they have come to live as if all this were a worthless estate.

How sad that they will not find the wealth which awaits their claiming and using! What a shame to live and die as paupers!

3. Are we sure that we are making the most of our spiritual resources? Are there not riches about us to which our eyes are closed?

4. Let us not stumble over the simplicity of possessing our wealth through obedient faith. Leave the poor house of unbelief. Take possession of your lawful inheritance. Delve beneath the surface. Find our spiritual treasures. Live with those who are wealthiest in their likeness to Christ.

5. Our inhaling and exhaling of natural breath is sometimes used as an illustration of our receiving God into our lives and giving Him out to the world by an upright walk and a godly conversation.

"Know that holiness keeps her throne  
Not in castles or temples alone;  
The temple where she lives to dwell  
Is a pure spirit's sacred cell."

6. This glorious indwelling presence can be ours only through a constantly surrendered life. Such a life is Spirit-filled. Oh, that we might lay all our powers, all our hopes, all our talents and time and future possibilities, at the feet of Jesus! Then would He make us His dwelling-place. How our souls would then rejoice! How gloriously would they touch other lives for their elevation! How sweetly would our own lives flow on in song! What a benediction we would be to others! Is not this worth striving for? This indwelling Presence is forever one of us. Each may say, —

"I, too, may wear that spotless dress;  
Its beauty I may prove;  
It is the robe of holiness,  
The dress of perfect love."

December 17 — Teach Us to Pray. Luke 11: 1-13.

"Our Father, God, who art in heaven,  
All hallowed be Thy name;  
Thy kingdom come, Thy will be done,  
In heaven and earth the same.  
Give us this day our daily bread;  
And as we those forgive  
Who sin against us, so may we  
Forgiving grace receive.  
Into temptation lead us not,  
From evil set us free;  
And Thine the kingdom, Thine the power  
And glory ever be."

An English lady, when traveling in Palestine, spent a night at the barem of an Arab sheik. In the room she occupied there were

### SLUGGISH INTELLECT

Caused By Coffee

"Careful inquiry in the school room developed the fact that those children who are habitually given coffee to drink have sallow complexion, are nervous, more or less irritable and very sluggish intellect or an overwrought and abnormal imagination, results of extreme nervousness. My own experience with coffee drinking kept me afflicted for some years with severe and constant headaches, with extreme nervousness at times.

"I was compelled to abandon coffee altogether and was quickly relieved of the headaches and other troubles. I was fortunate enough to secure a package of Postum Food Coffee, but my first attempt at making it was a failure. After another trial and following directions (which are very easy, by the way), I secured a delicious drink, far superior in my mind to coffee. I have continued to use it from the start and my improvement has been steady with no ill effects at all."

The above was written by a school teacher, Miss E. Barnard, of Oxford, Kan.

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several other women. Before retiring for the night this English lady knelt in silent prayer. After she had lain down in her bed the sheik's young wife, Helweh, came to her side and said: "What did you do just now, when you knelt and covered your face with your hands?" Solemnly she replied: "I spoke to God, Helweh." "What did you say to Him?" She then related in a simple way how she had thanked Him for His blessings, and had implored His continued protection." Then, for the rest standing about, she repeated the Lord's Prayer in Arabic. At the words, "Our Father in heaven," Helweh exclaimed: "You told me your father was in England." This needed some little explanation; so the English lady proceeded to tell them how she had a father in England and how he could not so much as know that she was with them until she wrote to him about it, but her Heavenly Father knew all about her every moment, no matter where she might be; He was present that very moment and right in the room with them all. At this latter declaration they all started and looked as if they felt an unseen power. Other questions followed. At the petition, "Give us this day our daily bread," one inquired: "Cannot you make your own bread?" And at the words, "As we forgive them that trespass against us," another wanted to know, "Must you say that every day?" The spirit exhibited by these ignorant Arab women is the one which our Saviour would correct, while that exercised by the English lady is the one He enjoins. Five times a day it was the custom of the Arab women to say their prayers. But to pray, to actually talk to God, was something entirely unknown to them.

The Prayer that teaches us how to pray, is—

1. A model of prayer, rather than a form to be used for every occasion.

2. As a whole the Lord's Prayer contains but one supreme thought, and this is a desire for God's kingdom, that it may gain complete dominion.

3. This one thought is expressed in two relations: (a) God's relation to man (first three petitions), (b) man's relation to God (last four petitions).

4. It is original. Claims have been made that this Prayer can be found in some sacred Sanskrit writing, but later investigations have proven this to be false. For the fourth and fifth petitions there are no parallels anywhere, and for some of the others only a suggestion of like thought and wording.

5. The real merit of the Prayer lies in its tenor and spirit.

#### THE LAW OF PRAYER

1. Filial—"Our Father."
2. Reverent—"Hallowed be thy name" (with the ancients the name meant the character).
3. Submissive—"Thy will be done."
4. Direct—"Give us this day our daily bread."
5. Fraternal—"As we forgive them that trespass against us."
6. Trustful—"Deliver us from evil" (all sin and even Satan and hell).
7. Triumphant—"Kingdom and power and glory forever. Amen!"

December 24—Our Royal Brother. (Christmas meeting.) Heb. 1: 2; 2: 10, 16, 17; 3: 6.

"Great prophet of our God,  
Our tongues shall bless thy name;  
By thee the joyful news  
Of our salvation came."

In our hearts we bring the royal diadem. In our lives we would crown Him king. We are not surprised that a whole audience should burst forth in "Coronation." It occurred while Mr. Dawson was preaching. He had marshaled patriarchs, kings, prophets, apostles, and martyrs of every age and clime to place the insignia of royalty upon the head of Christ. So sympathetic was the audience, and so enthusiastic did it become,

that neither people nor preacher could wait for the organ to lead, but by a single impulse all rose to their feet and sang "All hail the power of Jesus' name" as it had seldom been sung before. Crown Him? Yes, crown Him Lord of all. Crown Him in literature! Crown Him in art! Crown Him in philosophy! Crown Him in commerce! Crown Him in all human activities, and in all lives! Crown Him in all His universe! Bring many crowns this Christmas Eve.

#### JOY BELLS.

This royal Prince is our brother! Your brother! My brother! Think of it! How amazing! How wonderful! The brother of the ignorant, of the degraded, of the debauched, of the one so debased that there yet remains in him only a single tiny spark of manhood. Marvelous condescension! Awe-inspiring grandeur! Ring, joy-bells, ring! Peal through the frosty air as you never pealed before!

1. Ring out Hebrews 1: 2: "He hath spoken unto us." How elevating! "The King hath spoken unto me," said a little boy, and he stretched himself up declaring he would no longer pine in a gutter.

2. Ring out Hebrews 2: 10: "He hath suffered." Through suffering He reached perfection. How this touches our hearts and inspires us with strength to suffer also! How it awakens our love! How it draws us near His side. Now He knows all about our heart-aches. How this assurance reaches the very depths of our souls! Ring this out softly, Christmas bells—tenderly, pensively!

3. Ring out Hebrews 3: 16, 17: He was made like unto us "after the flesh." Nowhere would He fail to be like us except in sin. In every particular He was subject to the same temptations, trials, vexations and sufferings as are all mankind. Ring out our gratitude, sweet Christmas bells! With our heart's best love we bid you chime.

4. Again, ring out Hebrews 3: 6: "Christ, the Son of His own house, whose house are we." We are the house over which our royal Brother reigns completely. One home, one family. With what loving confidence should we talk to our Divine Brother! What liberty should we experience in His presence! Let this be the home Christmas—one of genuine home affections, one in which our royal Brother shall not be omitted from a single plan or gift.

December 31—The Heavenly Record. (New Year's meeting.) Luke 10: 20; Rev. 3: 1-5.

Is your name written there? At the close of a hard day's battle during our civil war the field hospital was fast filling up with mangled men. Among these was a young soldier mortally wounded. He was unable to speak. It was approaching midnight. The stars shone dimly upon the ghastly faces of many who would never again be disturbed by the cannon's roar nor the battle's din. The faithful surgeons had made their round of duties. For a moment every groan was hushed. Suddenly this young man, heretofore speechless, spoke out with a clear voice: "Here!" The attentive physician hastened to his cot, and inquired his wish. "Nothing," he replied. "They are calling the roll in heaven, and I was answering to my name." He turned his head, and was gone—gone to reap his reward, to join in the grand review of that victorious army upon white horses and with uniforms washed in the blood of the Lamb.

The heavenly record is accurately kept. No mistakes are ever made therein.

The end of an old year is a solemn time. Another year's record has been made. There it stands, and no power can alter it. "What I have written I have written," said Pilate. He gave sentence against the innocent Christ. That act and its record remain. It must remain forever. How vastly important is it to have a record so clean and right that we shall never wish to have it changed.

Jesus affirms that the supreme source of joy

is that "Your names are written in heaven." What is implied?

1. You have exercised saving faith in Jesus Christ. This is an absolute essential. It includes the assent of the mind and the consent of the entire man to be governed by the divine Lord.

2. Regeneration. No unrenewed soul has any ground of hope for a place in the Book of Life.

3. Adoption. The witness of our heirship is the high privilege of every believer. It certainly produces joy. "He that believeth on the Son of God hath the witness in himself."

4. Purity of heart. If we walk in the light, the blood cleanseth. A man dreamed that he stood by the guarded gate of heaven, when the spirit of a rich man came and sought admission by reason of his wealth and local fame. He was reminded that those things belong to time only. He turned away in despair. Another sought entrance on the ground of his integrity, but was rejected by the angel who said: "By the deeds of the law shall no flesh be justified." A third person urged his denominational zeal, fervent prayers, deep feeling; but was refused with the remark: "There is none other name under heaven, given among men, whereby we must be saved, but the name of Jesus." At length a spirit was seen winging its way through the air, crying, "The blood of Jesus Christ cleanseth from all sin." To this one the gates flew wide open and the angel said: "An abundant entrance is administered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ."

5. Having the name written there implies that our treasures are there. William Reynolds, the splendid layman, Sunday-school worker and evangelist, told us before his translation how the largest farmer in Illinois once took our Bishop McCabe and himself up to the top of his elegant house. From that height he showed them his great farm, lying over the prairie in all directions as far as the eye could reach. "How many acres have you?" "Forty thousand, all under cultivation." "How much is it worth an acre?" "Not less than fifty dollars, sir." "Then you are worth two million dollars." "Yes, and I made it all myself. When I started I hadn't fifty cents." A look of pride flashed his face, while his eyes swept the country around the horizon. Then spoke the Bishop: "Mr. Strawn, you have asked us to look north and south, east and west, to view your possessions. And you say we cannot see the limit. Now may I ask you to look up yonder? How much do you own up there?" "Ah," said he, the tears filling his eyes, "I'm afraid I am poor up there." About a year after this he died suddenly. If he failed to give his heart to Christ it is sad to think that his treasures were all on earth, none in heaven; rich a little while here, poor forever there. Rather rejoice because your treasures and name are in heaven.

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## The General Missionary Committee

[Continued from page 1534.]

deaf mute mission to which the first appropriation was made a year ago. There are now 54 members altogether, and he asked for \$400 additional, making in all \$1,000. Dr. Buckley said that a year ago he had opposed this grant, but now, under the showing of Dr. Jackson, especially as the worker employed is a member of the Rock River Conference, he was ready to support it. \$1,000 was appropriated, \$400 to be available at once.

For the Troy Conference \$1,200 was asked, Dr. Eaton making an earnest plea for it, and the amount was granted.

To Vermont Conference \$1,400 was given; to the West Wisconsin, \$4,000; to the Wilmington, \$800; and to the Wisconsin, \$3,500.

Bishop Mallalieu presided at the Tuesday afternoon (the last) session of the Committee. The devotional exercises were conducted by Dr. Thompson.

Class II was then taken up, and the Black Hills Mission received \$4,258. Dr. Chaffee represented that the work in Dakota needed reinforcing, but the Committee would consent to give only the amount given last year—\$3,870, \$200 to be available at once.

Dr. Jackson represented that there was need of an advance in the appropriation to the Des Moines Conference, especially for city missions and for a new point known as Valley Junction. He asked for \$1,610. Bishop Joyce also spoke in favor of this appropriation, saying that in the last ten years this Conference had given \$250,000 to missions. The amount asked was given, and, on Dr. Goucher's motion, \$500 was made available at once for Valley Junction.

For the Kansas Conference Dr. Martindale asked no increase, with the understanding that work for which he would like increase would be considered under the head of new work. \$1,182 was given.

To the Minnesota Conference \$3,400 was appropriated.

To the Nebraska Conferences the same amount as last year was given in each case, except that of West Nebraska. The appropriations were as follows: Nebraska, \$2,118; North Nebraska, \$4,927; Northwest Ne

braska, \$3,450; and West Nebraska, \$6,500, of which \$30 is available at once.

Bishop Andrews represented that the North Dakota Conference is an enlarging field where men live scantily. \$9,000 was proposed, but the Committee appropriated only \$8,600.

Dr. Chaffee asked for the North Minnesota Conference \$6,000. After discussion, the Committee voted \$5,240, the same as last year; \$500 of this was made available at once for the Duluth District.

To the Northwest Iowa Conference \$3,450 was appropriated.

On Dr. Martindale's representation, \$6,750 was voted to the Northwest Kansas Conference, \$150 of it available at once for the church at Oberlin.

An increase was asked for in the appropriation to the Oklahoma Conference, and it was said that the eastern district has some 400,000 of a population, and the western is rapidly filling up. They received the same as last year—\$14,338.

To Southwest Kansas the same appropriation as last year was made—\$1,879.

### Work in the Mountain Region

was then considered. For Arizona Dr. Thompson asked and received \$6,200; \$200 of this is for the Phoenix church. He also asked an appropriation for a town called Jerome, where we have the nucleus of a church, and he thought \$500 would allow of the establishment of a good work there. Bishop Goodsell spoke in favor of this, and recommended that it be available the first of January. \$500 was appropriated on this condition.

Colorado received \$8,868—the same as last year—\$400 of which is for work in the city of Denver at disposal of the resident Bishop.

Dr. Thompson asked an increase for Idaho. \$4,500 was appropriated.

To Montana \$6,000 was appropriated, and to Nevada \$4,000.

Dr. Thompson reported that in the New Mexico English work three new men could be advantageously employed, and asked for an increase this year. \$5,400 was appropriated \$200 available at once, for new work.

North Montana received \$4,928.

Utah next came under consideration. The report of the domestic committee of the Board was that \$10,000 be given for the work, and \$1,000 for the schools; that the Bishops

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be requested to combine charges as far as possible; and that appropriations for primary schools cease except in cases of special emergency. Bishop Joyce said that the recommendation about combining charges had been complied with. He said the agitation going on now in Utah and through the whole country regarding Mormonism was affecting seriously our work out there. Seventeen and a half per cent. of our membership has been brought into the church from the Mormon Church. The converts to Mormonism in Utah are only one-half of one per cent. The Presbyterians are doing the same work we are, but use about twice the amount of money we do. He suggested that \$500 be made available at once for the aid of the Ogden church. For the work \$10,000 was appropriated. Bishop Joyce asked \$2,000 for the schools, as in the public schools of Utah nearly all the teachers are of the Mormon faith, and we need schools for the Methodist children there. \$2,000 was appropriated. Bishop Warren said he wanted to double the value of the appropriation to Utah without its costing the Missionary Society a cent; and then offered a ringing resolution, addressed to the United States Senate and House of Representatives, against the seating of the polygamist, Brigham H. Roberts, which was unanimously adopted by a rising vote. Bishop Joyce asked that of the amount voted to the schools \$500 be made available at once. It was also ordered that a copy of the resolution adopted be forwarded to the President of the United States, the president of the Senate, and the speaker of the House of Representatives, and also that a copy be put into the hands of every member of the Senate and House. A conditional appropriation of \$5,000 was also voted for the Utah schools, on Bishop Joyce's motion.

Wyoming was granted an appropriation of \$5,714, the same as last year.

### Pacific Coast

was next considered, and Bishop McCabe asked for an appropriation of \$4,000 for the Alaskan Mission. He said the work had developed finely there. He had appointed J. J. Walters, of Portland, to be superintendent of the mission. He had raised \$3,000 from the people of Skagway to build a church and school building. Money was now needed to open work at four points, and \$4,000 is the least that can be asked. The Canadian Methodists and the Presbyterians are sending men and money there. \$4,000 was appropriated, \$700 of which was made available at once, at disposal of the Board.

Dr. Thompson asked for a slight increase

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for the California Conference. \$5 500 was appropriated, of which \$300 was made available at once for the Oakland District. For English work in this Conference at Honolulu a reduction was asked — a very rare thing in this Committee — from \$985 to \$800. It is needless to say the Committee granted it very cheerfully and readily.

The Columbia River Conference was given the same as last year — \$8 800. Dr. Thompson said he had no information concerning the work in this Conference in the Nez Perce reservation. Dr. Eaton said the reservation was rapidly filling with white people. It was decided to appropriate \$500, a cut of \$200 on last year.

For Oregon Conference the Committee appropriated \$4,436, and, on Dr. Eaton's motion, made \$400 of it available at once for Clark Church.

Puget Sound received the same as last year — \$5,912.

To the Southern California Conference \$4,928 was appropriated.

Bishop McCabe said he had neglected the matter of traveling expenses when the Alaskan Mission was under consideration, and asked that a conditional appropriation be made of \$1 000 for this purpose, and it was agreed to.

Dr. Carroll also moved a conditional appropriation for Porto Rico of \$5,000. Dr. Buckley said that the Committee ought to be careful about these conditional appropriations, for if things went well they would be made the basis of the regular appropriation next year. Dr. Carroll's motion was passed.

On Dr. Herriek's motion the appropriation on to Northern Minnesota was reconsidered. The amount was finally fixed at \$5 500, with \$500 for work in Duluth. At Dr. Thompson's request \$200 of the appropriation to Southern California was set aside for work in The Needles, available at once.

The committee on Cities then made its report as to appropriations. The schedule was as follows: New York, \$1 600, including \$500 increase in the Italian Mission already given. Rock River, for work in Chicago, \$1,100, including \$800 already appropriated to Bohemian, Italian and Deaf Mute work. Philadelphia, \$900. New England, work in Boston, \$600. Baltimore, for work in the city of Baltimore, for Deaf Mutes, \$400. Genesee Conference, for work in Buffalo (Italian), \$300, already appropriated. Pittsburg, work in the city of Pittsburg, \$500. East Ohio, work in Cleveland, \$500. Cincinnati, for city and Italian work, \$475, of which \$400 has already been appropriated. Detroit, \$400. Wisconsin Conference, for work in Milwaukee (Bohemian), \$400. Minnesota Conference, work in St. Paul, \$350, at disposal of the Board. North Minnesota, for work in Minneapolis, \$350. Des Moines, for work in Des Moines or suburbs, \$400. St. Louis, \$500. Denver, \$400. San Francisco, \$500. Newark Conference, for work in Jersey City, \$400. New England Southern, work in Providence, \$450. St. Louis Conference, for work in Kansas City, \$250. Newark Conference, for work

in Newark, \$250. New England, for work in Worcester, \$250. Total, \$11,176.

The committee appointed to recommend

#### New Work

then made its report as follows: 1. \$200 recommended for work along the Pottawotamies and Kickapoo in the bounds of the Kansas Conference. 2. \$500 for work among the Finns within the bounds of the California Conference. 3. \$500 for the town of Jerome in the bounds of the Arizona Mission. (This was supplementary to a report previously read in the morning, but not acted on, appropriating \$500 to the Central Pennsylvania Conference and \$500 for work among the Finns in Minnesota.) This report was adopted, item by item, and then as a whole. The total amount appropriated by it to new work is \$2,200.

A motion to reconsider the amount appropriated to the Contingent Fund was adopted; and the Contingent Fund appropriation was, on motion of Dr. Buckley, made \$42 000.

On Bishop Walden's motion it was ordered that so much of the \$8,000 as is necessary be applied to cover the deficiency in the home appropriations.

On Bishop Goodsell's motion, \$300 of the amount appropriated for Japanese work in San Francisco was made available at once.

The request of Dr. Jackson, that \$150 of the appropriation for the Welsh work in Chicago be made available during the calendar year, was granted.

A resolution of thanks to the President of the United States, the pastor and members of Foundry Church, the committee of entertainment, the families where the members of the General Committee had been entertained, the press for its full reports, and to Mrs. Summers for the cordial reception provided for the Committee, was unanimously adopted.

Dr. Baldwin read the report of the committee appointed to consider the appropriations of the Woman's Foreign and Home Missionary Societies. The appropriations were approved.

On Dr. Leonard's motion, the appropriations of the Committee were adopted as a whole. Dr. Eaton moved that the Journal be read and the Committee adjourn *sine die*, and the motion prevailed, as did also a motion offered subsequently by Dr. Corkran extending thanks to the recording secretary,

Dr. Baldwin. Bishop McCabe led in singing a hymn, Dr. Carter offered prayer, and the benediction was pronounced by Bishop Bowman.

#### OUR CITIES

REV. C. A. LITTLEFIELD.

The ninth annual convention of the National Union for City Evangelization closed on Friday night, Nov. 24. Philadelphia's welcome was characteristically cordial. And well it might be, for the convention was held in the interest of work for which the "City of Brotherly Love" has a genuine regard. Her guests were earnest men. They came from the North, East, South and West, and were with "one accord in one place."

The convention began with an interesting kaleidoscopic view of the work of the past year. It was clear to all, as one city after another reported, that substantial progress had been made. More work and better work had been done. New cities had been added to the list of cities having local unions, and in those already existing larger and better results have been achieved. The watchword of the convention was, "Onward to the conquest of our cities."

The past year has marked an epoch in the progress of the work. It will so be written in the future history of Methodism. Up to this time the great idea for which the National Union stands has been slowly rooting itself in Methodist soil. Now it begins to appear above the surface and to spread abroad its branches as a fruitful tree. This fact has been shown in two very remarkable ways: —

In the first place, it appears in the response to a petition to the Board of Bishops, requesting them to designate one of their number to visit our local city unions in the interest of their work. The reply of the Bishops was a full recognition of the claims of the work — claims growing out of merit — and a frank acknowledgment that with the coming General Conference legislation should be enacted providing for the work so fully developed under the National Union. And while the Bishops did not grant the petition, it was clearly because, in their judgment, a larger consideration should be given to the work by the General Conference next to assemble in Chicago. It would be well, therefore, for all persons now reluctantly consenting to be elected to membership in that body, to be studying the problems involved in this movement. The men who have been connected with it from its beginning are not clear in their minds, as yet, just what action the next General Conference should take. It would be unwise, therefore, to elect any of them.

But the problem will be there for solution. The best suggestions from the convention, and from the men who have given the subject the most exhaustive thought, are along the lines of such legislation as shall set the church before the public as having a broad and comprehensive policy in reference to our great American cities. This policy should possess the church — country and city alike. Minor and collateral points of legislation would consider such questions as the better organization of our forces in our great cities whereby unity of government and effort will be given to our religious activities; such legislation as will prolong the pastorates of men whose influence, in our cities, increases with continued service; such legislation as fits this movement into the economy of the church and adds to its sources of revenue without increasing the number of required collections; and a possible superintendence of the work, either by a member of the Board of Bishops or by a

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secretary or superintendent of city work. Let the prospective members of the approaching General Conference think.

The second thing that marks this epoch in our history is the action of the Missionary Committee of a week ago at Washington. Our convention at Detroit one year ago appointed a committee to be present at Washington and to present to the Committee our work and its need of special consideration. Their petition was cordially received and as cordially granted. Of the \$22,000 increase in collections over last year, just one half was voted to the cities, in excess of the usual appropriations, to be used for work among the foreign populations. And not only was this done, but a new department of appropriations was instituted, namely, "appropriations to our cities." This indicates a marked advance—an advance from which there is likely to be no backward step. This adds an aggregate increase to New England of about \$1,500.

The convention was more largely attended than ever before. Although they had just finished most exhaustive work in connection with their own meeting, and the meetings of the Church Extension and the Freedmen's Aid Societies, yet five of the Bishops were present, and all took an active part in the deliberations of the convention. Besides these, at least four General Conference officers were present, among them Dr. Palmer of the Missionary Society, who brought the formal greetings of the Missionary Committee; Bishop Walden brought the greetings of the Board of Bishops, and Dr. Spencer of the Church Extension Society. Prominent laymen of the church were never present in larger numbers, nor brought more inspiration to the cause.

The program itself was rich and varied. The discussions were spirited, and suggestive. Perhaps the topics that elicited most interest were that of caring for the fruits of the work, that on ministerial training for it, and the one on the action to be taken by the approaching General Conference.

It was strongly felt that where missions did not have the facilities for building up their own membership, our existing adjacent churches should come into such close touch with those who had been reached, that they could be properly cared for. The idea of a central denominational mission was strongly pressed by some, in the belief that it would foster all good results and unify the work. There are cities where down-town churches could put their property at the disposal of the local unions of those cities and allow them to become centres of action and influence with immense advantage.

Dr. MacMullen's address on "Ministerial Training" was one of remarkable beauty and power. It dwelt upon the three qualifications of "being," "thinking," and "feeling." No preacher could regard himself as properly qualified for the city problem unless he was deeply wrought in character and quick to feel and interpret the pulse of the city.

The thoughtful paper of the nestor of the city movement, Horace Benton of Cleveland, was condensed into one practical suggestion, namely, that the organization, having now been nine years on trial under proper leaders,

ought to be taken into "full connection" in the church. His suggestion furthermore contemplated (and it was later voted) authority for the executive committee and board of managers to draw up a petition to the General Conference and to meet at Chicago in the early days of May and present our needs at the bar of the Conference.

It was a remarkable body of men who composed the Friday sessions of the convention. They represented about twenty five cities, and were from among the leading men of the whole church. They were men with the pure apostolic spirit. Enthusiasm rose to a high pitch.

It was voted to hold the next convention at Allegheny City, Pa. The following officers were elected for the ensuing year: President, John E. James, M. D., Philadelphia; vice-presidents, James N. Gamble, Cincinnati, J. B. Hobbs, Chicago, J. E. Ingram, Baltimore; corresponding secretary, F. M. North, D. D., New York city; recording secretary, Rev. C. A. Littlefield, Boston; treasurer, Horace Benton, Cleveland; additional members of executive committee, Horace Hitchcock, Detroit, Hudson Samson, Pittsburg, A. D. Traveller, D. D., Chicago, Rev. A. W. Byrt, Brooklyn.

#### PENCIL POINTS OF THE CONVENTION.

— Rev. Dr. J. H. Mansfield, John O. Atwood, and Rev. C. A. Littlefield represented Boston.

— Dr. W. W. Ramsay's familiar face and benign bearing were a benediction and blessing. An invitation to dine with him had to be declined in order to meet our promise to ZION'S HERALD.

— Dr. Wallace MacMullen, another former New England Conference man, was an interested listener and an effective participator in the convention.

— Bishop Walden, never without his pencil and paper, and at his work, yet never loses the thread of discussion.

— Rev. J. O. Randall, of Providence, was a new man from New England at the convention. His intelligent interest was very marked. Providence will get a new impulse from him.

— Dr. Boswell of Philadelphia is a most cordial and hospitable entertainer.

— The Board of Managers was elegantly entertained at the spacious residence of John E. James, M. D., on Wednesday evening.

— Drs. Neely and J. M. King both took an active part in the convention.

— That cosmopolitan spirit, Rev. Dr. J. F. Goucher, of Baltimore, spent a part of Friday at the convention.

— W. H. Beach, of Jersey City, crisp and suggestive in everything he says, remarks that what we want is ministers who can "apply" Christianity.

— Robert Raymond, Esq., from New Bedford, came with interest, sat with manifest enthusiasm, and went home with fire and zeal.

— "The danger of our cities now is not the foreign populations, but our non-churchgoing American people," said Bishop Walden.

— Bishop Foss, pale and manifestly worn from

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work and a recent attack of pleurisy, was present and presided at one session of the convention.

— Philadelphia, Baltimore and Washington were present in full force.

### Wesleyan Academy Reunion

The fourth annual reunion of Wesleyan Academy alumni, past students, and undergraduates was held in the United States Hotel, Boston, Nov. 17. After a social hour spent in the renewal of acquaintance, the company found its way to the dining hall, where a banquet had been prepared. Toasts and music followed. An interesting program was presented by Charles W. Clark, toastmaster, Allen A. Hartwell, president, James Davies, Mr. Langlois, Miss Lavinia S. Rose, Miss Helen Kelley, Mrs. Burke, Irving L. Camp, Charles W. Brown, and Fred P. Webber.

Principal W. R. Newhall, in rising to the toast, "Wesleyan Academy," said that the current year has been one of the most auspicious in the history of the institution, and that a glorious future awaits her. A subscription list was passed to provide for the erection of a tablet in honor of Wesleyan's soldier boys.

The following officers were elected for the ensuing year: William E. Ennis, president; S. Nellie Henderson, vice-president; H. S. Keon, secretary; Francis S. Hall, treasurer. The meeting was then adjourned, Wesleyan songs sung, and Wesleyan yells given with unusual gusto.

WILBUR W. FISK, Sec. pro tem.

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## THE CONFERENCES

## NEW ENGLAND CONFERENCE

## Springfield District

*Springfield, Brightwood.*—As a partial result of special revival meetings held recently and continuing over two weeks, twenty-two persons have professed conversion, and some backsliders have been reclaimed. The church has received a spiritual uplift, and the community has felt the gracious influence. On Nov. 5 the pastor, Rev. G. H. Rogers, preached, administered the Lord's Supper, baptized 3 children and 8 adults, received 4 into the church by letter, and 16 on probation. Four others have joined on probation since the opening of the special meetings. The pastor held, in these meetings, the assistance of Presiding Elder Knowles, who preached a very helpful sermon, and of Rev. A. H. Herrick, who preached twice. It is intended to organize the young people into an Epworth League.

*Gardner.*—Under the labors of Rev. John H. Mansfield, and by the blessing of God, the church is improving in every way. Fourteen have recently been received on probation, and a considerable number of others have requested the prayers of the church. It is noticeable that all but two of these fourteen received on probation are men. There are seekers of religion almost every

Sunday night. The service on Sunday nights has been changed from preaching to a prayer-meeting; and within a few months the numbers have much more than doubled, and the people take hold with such readiness and in such numbers that it is easy to occupy an hour and a half. The Sunday morning congregation is improving, and the attendance at Sunday-school and the week-night meetings is largely increased. A few weeks ago Mr. Mansfield was invited to preach to the Order of United Workmen, about one hundred of whom were present on a very stormy Sunday. On a recent Sunday, also, he preached by invitation to the Firemen of Gardner, of whom about one hundred were in attendance. Where is the "dead-line" for Mr. Mansfield? There is none for such men!

*Bondsville.*—Revival meetings recently held have been attended with some success. The church is in quite good condition spiritually. The sons of Rev. H. G. Alley are at Wilbraham—Harold E. taking the Classical course, and Fred G. taking the Latin-Scientific. By the will of the late E. B. Gates, Esq., \$500 was left this society, the income to be applied on pastoral support. The upper and lower halls of the church, the stairs, and the vestry platforms have been newly carpeted, and the house quite extensively renovated. The property is in good condition, and presents a very neat and attractive appearance.

*Holyoke, Appleton St.*—Special meetings have been held with a good degree of interest and some conversions. The recent quarterly conference closed with a prayer-meeting, the brethren present joining in prayer for revival and for true prosperity of the church.

*Holyoke Highlands.*—Here, also, a gratifying work of grace has been in progress. The spirit of revival dates from the camp-meeting. For a little while Rev. James Tregaskis of the New England Southern Conference rendered efficient assistance. Some forty conversions since camp-meeting are reported if we are correctly informed.

*Ludlow Centre.*—The vestry has been painted and papered, and the exterior of the church painted, a great improvement in appearance thus being effected. The Epworth League is doing excellent work in raising funds for various purposes; and its Sunday night meetings are increasing in attendance and interest. A "band" of three workers, with Miss Laura Hayes as leader, are assisting Rev. F. H. Wheeler in special services, which began Nov. 12. At the second meeting six young men came to the altar, and attendance and interest as manifested are hopeful.

*Blandford.*—The work of remodeling the interior of the church and putting in new pews is proceeding, and we understand that the necessary funds are in hand. Some \$500 is to be expended in this work, and this is as great an

amount for this small society as \$10,000 would be for some churches. Rev. E. B. Marshall is in favor with the people here, and also in Russell, the other part of his double charge.

*Chester.*—The reports made on occasion of the last quarterly conference indicated a good condition of affairs. Special meetings, in union



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with another church, are in progress or recently closed.

**Springfield, Grace Church.**—This church is thoroughly alive, especially in its Sunday-school and Epworth League. The League is regularly holding neighborhood prayer-meetings, and the Literary department is greatly interested in a course of reading entitled, "The Ethics of Modern Fiction." Experiments in the evening service have resulted happily, and that service is growing in numbers and influence. The activity and devotion of the women of this church are very commendable. The Ladies' Society, the W. F. M. S., the W. H. M. S., and the Sunday-school all bear witness to this fact. Arrangements are being made for the suitable observance of the twenty-fifth anniversary of the dedication of the church, in January next. Rev. C. E. Spaulding preached, on three Sunday evenings in November, on "How God Used a Prince," "How God Used a Farmer," "How God Used a Boy."

**Merrick (West Springfield).**—Sunday morning, Nov. 19, Miss Mary A. Danforth made an address in behalf of the W. F. M. S., securing seventeen new members, besides taking a cash collection. The Twentieth Century Thank-offering Commission of this charge is planning to remove the mortgage from the church property.

**Shelburne Falls.**—Of their own accord the quarterly conference, at their recent session, advanced the salary of Rev. W. E. Morse by \$150.

**Warren.**—Nov. 5, 6 were received on probation. This church and the Congregational are holding union revival meetings, which began Nov. 20, ministers from adjacent towns rendering assistance.

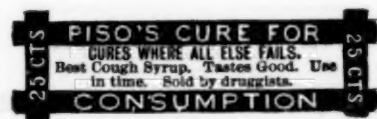
**Charlemont.**—Presiding Elder Knowles condensed his second and third quarterly visits to this place into one, which occurred on Nov. 5, on

which day he preached an excellent sermon to a large and appreciative audience. He found all interests of the church well cared for. The trustees have just made some improvements on the church grounds. The old wall has been torn away, the lawn graded and sodded, and stone steps and walk put in. Revival services are now in progress, with every evidence of a glorious awakening. This rejoices the people and their faithful pastor, Rev. John Wriston.

**Epworth League Convention.**—The District Convention occurred Nov. 17, in Trinity Church, Springfield. In addition to the usual routine proceedings, enlivened by abundant music consisting of solos by Miss Lillian Lapham, Flora Mae Beeching, and Roland D. Chaffee, and an organ recital by Herbert St. Claire Rainey, there were addresses by Rev. O. W. Scott, superintendent of Junior League work for the First General Conference District, Prof. C. T. Winchester of Wesleyan University, and Prof. Geo. K. Morris of the Boston University Theological School. Officers for the ensuing year were elected. Having special revival services in progress, the writer was not present at the convention, and is unable to furnish such report as he would wish to make. H.

#### Cambridge District

**West Fitchburg.**—The twenty-fifth anniversary of this flourishing church was celebrated during the week beginning at 10 o'clock, Sunday morning, Oct. 29, with a love-feast, followed, at 10.30, by an historical address by the pastor, Rev. L. W. Adams. At 3 p. m. Dr. Mansfield, the presiding elder, preached, and in the evening Dr. Frederick Woods, who was pastor in 1879. Monday was Epworth League day, with an address by Rev. Geo. H. Spencer on "The Methods of Jesus." Tuesday evening was devoted to inspiring remi-



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niscant addresses by former pastors. On Wednesday, Rev. F. T. Pomeroy preached an inspiring sermon. Thursday evening the former pastors were given a reception, followed by a banquet with after-dinner speeches. Friday was Woman's day. All the auxiliary societies celebrated together, with addresses by Mrs. F. T. Pomeroy, Mrs. L. W. Adams, and Mrs. Lucie Harrison of Worcester. The Ladies' Circle reported \$8,000 raised in the twenty-five years. The Sunday-school anniversary was observed on Sunday, Nov. 2, with addresses by the pastor and others, and a special program for the Bible school hour. In the evening a rousing service was held, some of the addresses being by members of the praying band who started the church. The music during the week was of a high order and full of inspiration. The church is having great prosperity socially, financially and spiritually. W.

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Dr. H. M. Harlow, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

#### N. E. SOUTHERN CONFERENCE

**W. H. M. S.**—The sixteenth annual meeting of the Woman's Home Missionary Society of the New England Southern Conference met in New London, Conn., Nov. 8 and 9. A spirit to impart information and receive instruction seemed to be the one motive of coming together. All nature smiled, and the brightness was reflected on the happy faces of the entertained and entertainers. A most delightful report of the annual meeting of the National Society, lately convened at Pittsburg, was given by the delegates, Mrs. T. J. Everett, on Wednesday evening. Thursday evening we were greatly favored with the presence of Miss Martha Van Marter, of New York city, who told the story of the work in her own delightful way, holding the close attention of a large audience of both old and young.

The New London auxiliary of the W. H. M. S. had long anticipated this gathering, and the uplift received from the coming together of these interested workers will doubtless fruit in renewed activity along all lines of work, and we hope that the zeal of our friends may also have been strengthened, and that as a Conference we may feel the influence of this most delightful and helpful meeting through the entire year. If so, the new century will dawn on many a heart saved through the instrumentality of the members of the W. H. M. S. who labor because of the love of Christ, and in His name.

Mrs. J. A. Southard, Conf. Cor. Sec.

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## CHURCH REGISTER

## HERALD CALENDAR

Cambridge Dist. Pr. Mtg. at Leominster, Dec. 4  
Manchester Dist. Pr. Mtg. at Claremont, Dec. 4, 5

W. H. M. S. — A meeting of the Lynn District  
W. H. M. S. will be held in the Everett church.

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Tuesday, Dec. 5, Sessions at 10 and 2. Mrs. S. W. Floyd will report the national convention. There will be other interesting speakers and music. It is expected that every auxiliary on the district will be represented, either by delegate or written report.

Lunch will be served by the ladies of the church as usual. The church is on Norwood St., very near Everett Square.

GERTRUDE K. WHIPPLE, Dist. Sec.

"He plays well that wins." Hood's Sarsaparilla wins the victory over disease because it possesses genuine curative power.

W. F. M. S. — The annual meeting of Dover District W. F. M. S. will be held at Exeter, N. H., Wednesday, Dec. 6. Sessions at 10:30, 2 and 7:30. Business, roll-call, and discussion of practical points will occupy the forenoon; brief reports of Branch meeting, address by one of our missionaries, question-box, children's hour in the afternoon; at 7:30 an address.

Lunch served by Exeter ladies. Electric cars at Boston & Maine station pass the church.

A. A. PERKINS, Rec. Sec.

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Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

W. H. M. S. — An all-day meeting of the Cambridge District W. H. M. S. will be held at Park Avenue Church, West Somerville, on Wednesday, Dec. 6. Sessions at 10:30 and 2. An interesting program has been arranged. Lunch served for 10 cents.

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When dizzy or drowsy take BEECHAM'S PILLS.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

HELP FOR ARMENIA. — The National Armenian Relief Committee, through its secretary, Miss Emily C. Wheeler, 40 King St., Worcester, Mass., makes a plea for a Thanksgiving offering in behalf of 34,000 orphans now suffering from cold and hunger in Armenia. Remittances may be made to the treasurer, Brown Bros. & Co., 59 Wall St., New York city. Twenty-five dollars will feed, clothe and instruct an orphan for a year.

STATE OF OHIO, CITY OF TOLEDO, ss.  
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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1896.

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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, etc. These ailments all arise from a disordered or abused condition of the stomach and liver.

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## OBITUARIES

Ye who are mourning o'er the young and cherished,  
Ye who have laid the lowly in the earth;  
Ye who have wept when the young infant perished,  
Hie it had lisped its little words of mirth;

Ye who have mourned when autumn leaves were taken,  
When the ripe fruit fell richly to the ground;  
When the old slept, in brighter homes to waken,  
Where their pale brows with glory wreaths were crowned;

Ye who have sighed for kindred voice to bless you,  
Ye who so oft its gentle tones have blest;  
Come where in peace they shall again caress you,  
"Come unto Me, and I will give you rest."

— Catherine H. Waterman.

**Coburn.**—Joshua Heath Coburn was born in Fairlee, Vt., June 15, 1833, and died in Lynn, Mass., Sept. 7, 1899.

Mr. Coburn was a member of the Maple Street Methodist Episcopal Church, though for many years he had been connected with the church of the same denomination in Saugus. He was interested in the church at large and a regular subscriber to *ZION'S HERALD*. He spent his years till his majority in his native town, and then went to Massachusetts. For twenty years he lived in Saugus, being actively engaged in business, at the close of which period he retired and made his residence in Lynn. He was appreciated at the Glenmere church for his sterling qualities, devotion, and true church loyalty. A righteous man, unblemished in life, he could be correctly characterized as exemplary in conduct, church, and citizenship. Though smitten suddenly, he was ready.

Many of the ministers who are now scattered over the United States, and some who have gone to foreign shores, will read these words only to recall their student days, when they went out from the Theological School to preach in Saugus, and found home and entertainment under Mr. Coburn's hospitable roof.

His parents were Calvin and Rachel Heath Coburn. On Oct. 10, 1865, he married Alice I. Marcy, of Hartland, Vt., who survives him.

Four children are left—Frank H. Coburn, of Saugus, Mrs. Madge Coburn Ward, of Swampscott, and Corinne A. and Clara H. Coburn of Lynn.

The funeral was from his residence, 64 Bowler St. The pastor of Maple St. Church officiated.  
E. E. S.

**Lombard.**—Mrs. Jane D. Lombard, wife of the late Lorenzo D. Lombard, died Oct. 8, 1899, at the residence of her brother, A. E. Shaw, in New York, aged 91 years.

Mr. Lombard was one of the early pioneers of Wilson's Mills, Me. He was the oldest son of Rev. Richard Lombard, a lay preacher, who re-



MRS. JANE D. LOMBARD.

[*ZION'S HERALD* in hand]

sided there several years, and later in Chebeague. Mrs. Lombard was one of the first teachers of that newly settled region. When married, the newly wedded couple began life in a log cabin, but by their enterprise and industry had accumulated quite a property and had built a commodious farmhouse and out buildings at the time of Mr. Lombard's death, at the age of forty-one. These buildings are now a part of the hotel known as the Aziscoos House.

The hard-working, poorly-paid itinerant preachers on the Newry and Magalloway mission circuit could testify to the hearty welcome accorded them at Mr. Lombard's hospitable home, had not they all passed on before, as has all this family. Five little graves tell of the keen sorrow that came to Mrs. Lombard's more than usually loving mother heart. Two only of her seven children lived to maturity—Ellen, who became Mrs. Enoch Whittemore, and died soon after the birth of a daughter (Mrs. Emma Gough, of York Beach, Mrs. Lombard's only living descendant), and a son, Jason, who died some twenty years ago, her only support and a young man of much promise.

One of her two adopted daughters, Mrs. Matilda Baxter, died in the far West. She outlived them all, but was tenderly cared for in her last years by her nieces, Mrs. Heloise Glenn and Miss Carrie E. Shaw.

Mrs. Lombard ever after her conversion was thoroughly loyal to the Methodist Episcopal Church. She was a devoted, consistent Christian, and very helpful to all, especially the young converts, to whom she was indeed a mother in Israel. Her strongest characteristic was her faith in God. In their early married life Mr. and Mrs. Lombard subscribed for *ZION'S HERALD*, which she took continuously to the day of her death. She was often heard to say, "Next to my Bible and the Methodist Hymnal, I prize my *ZION'S HERALD*." At the age of ninety (one year since), her picture was taken with her *ZION'S HERALD* in her hand. Her noble Christian character, her warm friendships, her cheering, helpful words are cherished by all who knew her.

Her wish was gratified to be laid by the side of her only son, in her native place, Oxford, Me.

Our loss is her gain. She has gone, full of years, to the haven of rest.  
H.

**Boultenhouse.**—Just 65 years to a day marked the span of earthly life for Mrs. Sophia Harris Boultenhouse. The day of her entrance upon life eternal was Aug. 17, 1899. From her home, of which she had been for many years the light and cheer, she was borne on the white wings of swift angels to the prepared place for which—thank God!—she was so clearly and fully ready.

She was born in Upway, England, and, when a child of only five years, she was brought by her parents to the Province of New Brunswick. Both father and mother were earnest, whole-souled Methodist Christians. When a young girl, thirteen years of age, she united with the church, and all the time since, fifty-two years long, she has "walked worthy of the Lord unto all pleasing." For forty-three years she has been the loving and dutiful wife of Charles Boultenhouse. "She looked well to the ways of her household. The heart of her husband safely trusted in her. Her children rise up and call her blessed." Husband and wife walked together to the house of the Lord. Through successes and through severe adversities they held true each to the other and both to God. Twelve children were born to them, of whom eight are now living—all adult. One son is a Methodist minister—Rev. Temple Boultenhouse of the New Hampshire Conference. A daughter is the wife of a Methodist preacher—Mrs. Radoslavoff, of Southampton, Mass.

Her last illness was long and tedious. It was consumption, and it drew its weary, weakening length through many years. Our sister found the sufficient grace. She knew the fullness of Divine love. The ever-present Jesus was very precious. Quietly as a child sinks to sleep at close of the day, she fell asleep in Jesus. Her memory is blessed. For many years she had been a member of the Baker Memorial Church, Boston. In the absence of her pastor, Dr. Gurnick, her friend and former pastor, Rev. Frederick N. Upham, spoke the final words at her late home in Dorchester, Sunday, Aug. 20. She is now "forever with the Lord."

F. N. U.

**Hopkins.**—Dr. E. B. Hopkins died at his home in Madison, Pa., Nov. 4, 1899, aged 75 years. He was born in Truro, Mass.

His father being a sailor, his early life was spent on the sea. At the age of nineteen he went into the lumber business in Boston. In 1845 he was married to Cordelia Hamlin of Wellfleet, Mass. His only child by this marriage was a daughter, Mrs. A. D. Cook, of Philadelphia, Pa., who was with him when he died.

After the death of his wife, in 1853, he had a severe hemorrhage and, his health failing, he took up the study of medicine for his own benefit and passed a year in the medical department at Harvard. He then went to the Homoeopathic Hospital of New York, from which he graduated in 1862. He practiced in Boston for a while, then went to Wilkesbarre, Pa., and finally located in Madison twenty-five years ago, where he continued to practice until his death. In 1879 he built at Thousand Island Park the Truro House, a sanitarium, which he conducted during the summer months, returning to Madison in the winter.

In 1872 he was married to Sarah W. Garrison, of Wilkesbarre, Pa., who with his step-son, Harris E. Garrison, of Prescott, Arizona, survives him.

Dr. Hopkins was a regularly ordained minister

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If you are afflicted with chronic and lingering disease it is safe to conclude that you are doctoring on wrong lines. If proper medicine could not overcome your disease, the disease would long ago have overcome you. The trouble is that you have been treated for something wholly foreign to your complaint, and the medicine either has had no effect or has made you worse. The wise thing to do is to consult Dr. Greene, of 34 Temple Place, Boston, Mass., the discoverer of that greatest of all remedies, Dr. Greene's Nervura. Call on him if you can, but if that is inconvenient, write him fully about your case. You can tell him in a letter many things that you might forget in a personal interview. It will cost you nothing, as Dr. Greene makes no charge for consultation and advice.

## IT CAN'T BE DONE

No One can Remain Well, No Chronic Disease can be Cured, Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our use.

How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all gone feeling, faintness, headaches, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney diseases, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to dissolve in the mouth and thus mingle with the saliva and enter the stomach in the most natural way. These Tablets are highly recommended by Dr. Jennison because they are composed of the natural digestive acids and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggists, full sized packages at 50 cents. They are also excellent for invalids and children. A book on stomach diseases and thousands of testimonials of genuine cures sent free by addressing F. A. Stuart Co., Marshall, Mich.



in the Methodist Episcopal Church, and was a hard and faithful worker in that faith as well as in the cause of temperance. He often occupied the pulpit here and at times supplied in other places. He was a great traveler, and had seen a considerable portion of the world. With his wife he spent nearly two years in California, where they have a home, and had intended to go there very soon to locate permanently; but he was taken sick, and gradually failed until the end.

A large number of people will mourn his death. The funeral was held from the Methodist Episcopal Church, and the interment was in the Madison cemetery.

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